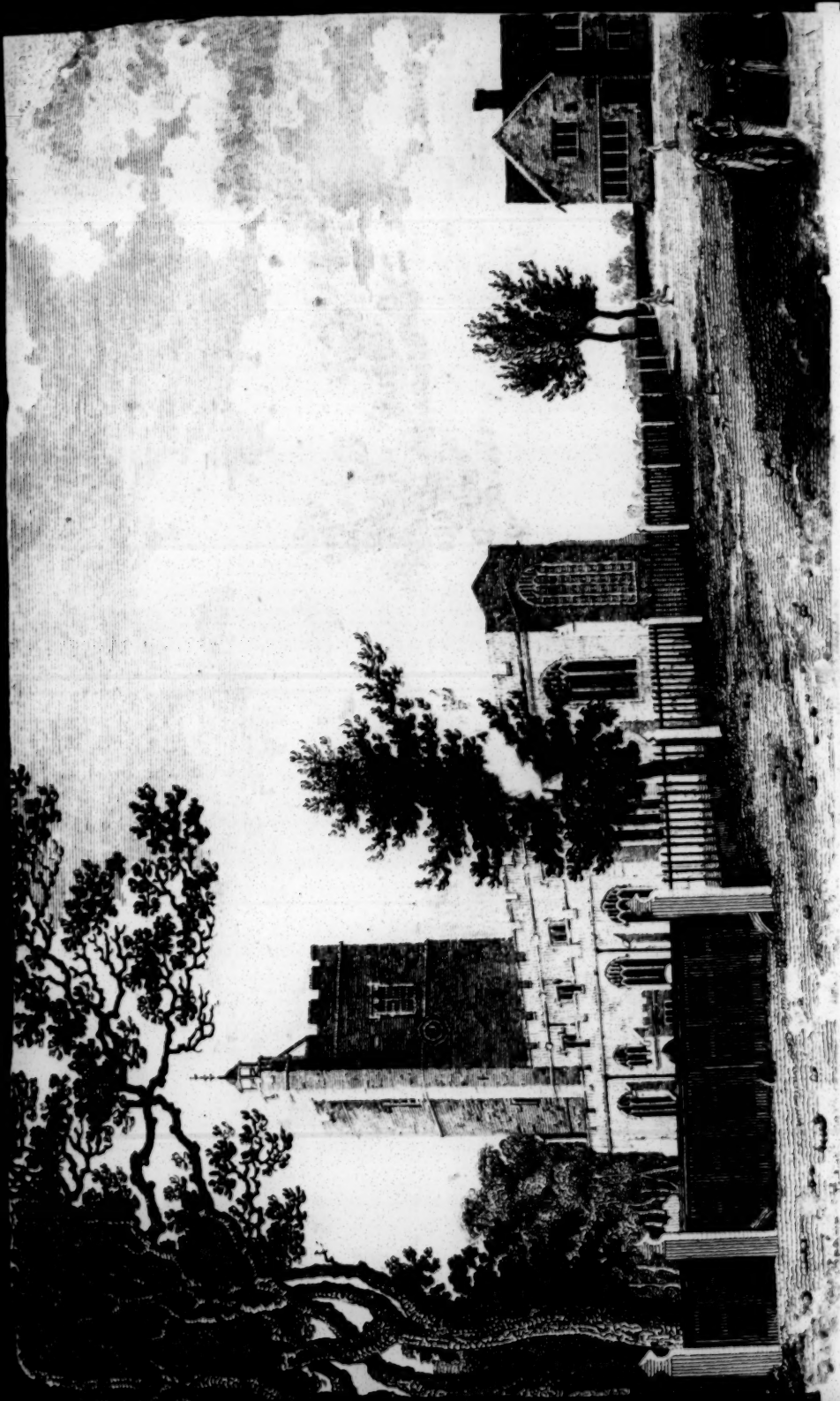




ERRATA.

PAge 7. Line 27. *read this.* And l. 30. *r.* Cost. P. 10. l. 2. *r.* wearying. P. 12. l. 6. *r.* 'tis. And l. 32. *r.* Consistency. P. 17. l. 7. *r.* Cesses. P. 27. l. 19. *after Revolution, add,* had it been rightly improven. P. 35. l. 22. *r.* requires. P. 36. l. 31. *r.* Ezekiel. P. 46. l. 18. *r.* Principle. And l. 29. *r.* Page 80. P. 77. l. 7. *r.* Alath. xxvi. 45, 46. P. 85. l. 36. *r.* were. P. 86. l. 4. *r.* is it. P. 87. l. 32. *r.* these. P. 88. l. 2. *r.* is. And l. 40. *r.* denominate. P. 110. l. 38. and 40. *r.* Lev. xxvii. 28, 29. P. 152. l. 31. for *Isaiah, r. Jer.* li. 34. P. 157. l. 23. for *Psal.* lxxix. *r.* lix. P. 181. l. 11. for *Psal.* ix. *r.* ii. P. 192. l. 39. *after Chap. ii. add,* and xi. P. 201. l. 9. *r.* this.



MAGISTRACY

settled upon its only true

SCRIPTURAL BASIS, &c.



Tis just Matter of Astonishment and deep Humiliation, as 'tis a high Aggravation of the Guilt of all Ranks in these perfidious, apostate and Covenant-breaking Lands, that after it had pleased our gracious God, in a Way of free, rich and sovereign Grace, Mercy and Love, by a plentiful Down-pouring of his Holy Spirit, to raise up Instruments, which he thereby qualified to begin and carry on our Reformation from *Popery, Prelacy, Erastianism*, and all Manner of Error and Heresy contrary to Sound Doctrine and the Power of Godliness, to such a Height, that all Ranks in these Lands from the Highest to the Lowest, our Parliaments and Assemblies, both Church and State, were brought jointly to lift up their Hands to the most High God, in a Way of solemn covenanting with Him, and one another, for the Defence of all the Truths of the Gospel, in opposition to, and in the Extirpation of all Idolatry and superstition, Error and Heresy whatsoever, and all the Promoters and Abettors thereof; excluding for ever all such from all Places of Power and Trust in Church, State and Army; that yet notwithstanding, contrary to Scripture and these our most solemn Engagements to the Lord, and in

Contempt of both, we have again broken His Commandments, and joined in Affinity with the People of these Abominations, and have broken these our solemn Covenants, and, in a most ignominious Manner, burnt them by the Hands of the common Hangman, and, as far as Man could have rescinded all the Acts and Laws establishing the same; and framed Acts and Oaths in Favours of Malignants, and Enemies to the true reformed Religion of these Lands, exclusive of, and diametrically opposite to, the Word of God and our solemn Covenants, whereby none but such as are Enemies to, and differ from, the true reformed Religion can be admitted to Places of Power and Trust, in Church, State and Army; and all that will faithfully own and avouch their covenanted Allegiance to Jesus Christ the glorious King of *Zion* are effectually excluded. For which dreadful Perjury and Apostasy, the Lord is justly threatening to consume these Lands, and is actually begun to execute his threatened Vengeance upon that Party that was most immediately engaged in this horrid Perjury and Apostasy from, and Rebellion against God, *Ezra ix. 14.* And notwithstanding of all this, is it not yet Matter of great Astonishment, and deeper Humiliation, and yet still a higher Aggravation of our dreadful Guilt, that such as pretend to set up for Reformation according to our Covenants, do so strenuously plead, contrary both to the Word of God and our Covenants, and all the Acts and Laws establishing the same, as well as Reason itself, and to the perverting of all these, in Opposition to the Judgment of many sound and learned Divines, and others, exhibited to us in their Confessions of Faith and other Writings, agreeable to Scripture, which afterwards is sufficiently proved for the Lawfulness of setting up, continuing, defending, and supporting Malignants, and such as are sworn Enemies to the covenanted reformed Religion in these covenanted Lands, in Places of the highest Power and Trust, such who have sworn to promote and defend *Popery*, and who assume the Privileges of *Jesus Christ*, *Zion's* glorious King, to Head of the Church, and tolerate and encourage Superstition and Profanity, Heresies, and Heriticks, that we have expressly abjured, and solemnly sworn with our Hands lifted up to the most High God,

God to extirpate without Respect of Persons? And what
 dreadful and bare-fac'd Perjury and Apostasy this then is,
 any who can but see with one Eye may easily judge. And
 yet this our Authors most strenuously plead for, and that
 even while they acknowledge this very same Practice to be
 a hainous Sin in our Fore-fathers, and profess to humble
 themselves before the Lord on account thereof.

Do they imagine that we are so quite destitute of all Reason, as well as Religion, as to believe, just upon the Credit of their Word, such gross and manifest Absurdities and Contradictions? Was it truly such an hainous Sin in our Forefathers to receive, or admit into Places of Power and Trust, in Church, State, or Army, any who were malignant, or disaffected, that were Enemies to, or differed from the true reformed Religion, according to the Word of God and our solemn Covenants? And yet is it now become a Duty binding upon us under the Pain of Damnation, *Rom. xliii.* What dreadful Juggling both with God and Man is this?

But perhaps they will tell us, that, tho' it was an hainous Sin in our Forefathers to do so, yet now, seeing it is done, 'tis our Duty to submit to, and concur in it; which is to say, That 'tis only the first Act of Sin that is Sin, or a Transgression of the Law of God; and, that all the After-Acts of the same Sin, though never so often repeted, and never so long and obstinately continued in, not only ceaseth to be Sin, but becomes our bound Duty. And perhaps they will give us this Reason for it, that 'tis the Will of the civil Society that it should be so: And therefore, Which is to make the Determination of Sin and Duty depend wholly upon the corrupt Will and Arbitriment of the civil Society, without any Regard to the Law and Will of God, yea in Contempt of, and in Opposition to it. They will perhaps also grant, that 'tis the Duty of the civil Society to reform this Point. But what is that to the Purpose? It is but a more Blind, and a gross, and antiscritptural Absurdity and Contradiction, while, at the same Time, they tell us, that notwithstanding 'tis lawful for them, and their Duty to do so, and for all to countenance and concur with them in it, so long as they will think fit (however contrary to the Law of God and our solemn Covenants, and all the Acts and

Laws establishing the same) to continue in the Practice thereof. And yet this is the best Face they can put upon it, and is the main, if not the only, Thing pled for through the whole of this Performance. Is it not then just Matter of Astonishment, and deep Humiliation, Lamentation and Mourning before the Lord, as 'tis an high Aggravation of our Guilt, that, such strange, antisciptural, absurd and contradictory, loose and latitudinarian Doctrine is taught and pled for by those who profess to set up for Reformation according to our Covenants? And yet more so is it, that it should be so greedily and implicitly received and drunk in by the Bulk of Professors in our Day; which, alas! is a sad and certain Evidence of the dreadful Degeneracy and Apostasy of this Generation from God, and the Reformation once, by the Blessing of God, attained, and solemnly sworn to be maintained in these covenanted Lands: Which, together with the Contradictoriness of the Principles vented and pled for in this Performance to our Covenants and the Principles of our Reformers, will evidently appear, by taking a short Review of the gradual Steps of our Reformation, till it came to the highest Pitch attained to in these Lands, together with our Defection and Apostasy therefrom, from the earliest Periods of our Reformation until this Day.

But, before we proceed to this, we shall inform the Reader, 1st, That the Reason of this Performance's being so long of being answered, did not at all proceed from any Difficulty that we found in it arising from Strength of Argument either from Scripture or Reason; but only on account of our Circumstances and Situation, and several Occurrences that cast in the Way, which has kept it back till now.

2^{dly}, Neither has our not particularly considering the first Part of this Performance, as it relates to the Reasons of Mr. *Thomas Nairn's* Dissent, proceeded from any Difficulty there appeared to us in it: But because it might have looked to be officious in us, in regard others, who may be justly reckoned more fit and able Hands, are more immediately concerned therein, who we expect will take Notice of it themselves,

themselves, however it will be found, that mean Time 'tis materially answered in what follows.

3dly, Tho' for Brevity's Sake, we have in some Places of this Performance less material, not precisely followed them; yet it will be found, that we have taken up and discussed all the seeming Strength and Substance of their Arguments, either from Scripture or Reason, our Confessions or Covenants, or the Practice of our Reformers, &c. no less than if we had precisely followed them; tho' by doing so, we could easily laid open to their Disadvantage a great deal more of their sophistical and absurd Reasoning, and gross and palpable bare-faced Contradictions; but the Necessity of studying Brevity as much as we could, obliged us to satisfy ourselves with what follows in the mean time, which we are persuaded is sufficient to discover the Badness of the Cause, and the Corruptness of the Principles that they plead for in this Performance, to all who are singly willing to see Things as they really are, and have not their Eyes shut out by Prejudice or Interest, or *holding Mens Persons in Admiration because of Advantage*, Jude xvi.

4thly, Tho' there are some Expressions and Conclusions, that, perhaps, at first View may seem harsh to some; yet, if the Ground and Cause of them be duly considered, it will be found that they are well warranted from Scripture, and are no more than the Occasion necessarily requires.

5thly, As we do not pretend to Accuracy either in Method or Style, and seeing all we intended in his Undertaking, was to throw in our Mite for the Vindication of these precious Truths committed to our Trust, *Jude 3.* and handed down to us by our Reformers, at the Loss of much Wrestling and Blood, in a plain and simple Way, from the unjust calumnious Reproaches and Aspersions that our Authors, and such as take Part with them in this their bad Cause, have endeavoured to cast upon them. We therefore expect none will stumble, take Exceptions, or carp at what Escapes may be found this Way, seeing it will be found we have ingeniously endeavoured, only in a plain and simple Way, the Vindication of the Truth, which, yet if any notwithstanding shall do, as it will be an Evidence of the Malignancy of their Spirits, it shall be disregarded by us:

But

But, if any shall solidly offer any Thing from Scripture, or Reason, or our Covenants, &c. against what is here advanced in Favour of the Truth, we shall think it worthy of our Observation and deliberate Consideration.

Having premised these Things, we shall now proceed, *First*, to give a short Review of the gradual Steps of Reformation attained to in these covenanted Lands, and our Defection and Apostasy therefrom, from the earliest Periods of our Reformation until this Day: Whence it will appear, That the Scheme here maintained by our Authors, is condemned by, and diametrically opposite to, the Principles of our Reformers, &c.

2dly, We shall more particularly consider the Arguments advanced by them for the Support of their new Scheme here vented and pled for: From which it will appear, That what they plead for is condemned by, and diametrically opposite unto, the Word of God, our solemn Covenants, our Confessions of Faith, and the Acts and Laws establishing the same, and the Judgment of many sound and learned Divines agreeable thereto; wherein also is shown the Absurdity, Self-Inconsistency and Contradictoriness of both their Principles, and the Arguments they advance for the Support thereof.

And, *First* then, after this Church had wrestled through her infant State, and began to grow into the Form of a visible organick Church, clothed with the Ordinances of Doctrine, Worship, Discipline and Government, in a publick visible Capacity, it was her peculiar Trial to contend, not only for the ecclesiastical Privileges of the Church, in Opposition to *prelatick* and *erastian* Invasions upon the same, by the then ruling Powers of Darkness in high Places; but also was engaged in that Debate, to contend for the Ordinance of Magistracy according to divine Appointment, both the Office and Exercise thereof, with the People's Duty to them, as defined and limited in their Confession of Faith, *Ann. 1567. Art. 24.* Not only so, but during this Debate of the Extent and Limitations of the different Jurisdictions they were called to consider and assert, not only the Office as of divine Appointment, and so distinguishable from any human Constitution; but also distinct from the Person in

the Office, who, not only may be resisted when doing wrong, but is liable to Punishment when transgressing the Rules of that Office. Whereas the Office itself cannot be resisted, under Pain of Damnation both of Soul and Body, as may be seen more at Length in Mr. *John Knox's* Disputation with Laird *Lethington* in his Explication of *Rom. xiii.* His *Reform.* Page 384. to Page 399. where also, agreeable to God's Institutions above-cited, he proves that God's Sword of Justice is originally committed to the Hands of the People, for the Punishment of Idolaters, &c. And that without Exception of any amongst the Community, be they King, Priest, &c. and that where, by a regular and orderly Election, the People have committed this Sword into the Hands of their Magistrates, one or more, upon his or their Defection from, and Rebellion against God's Institutions, it was the People's Duty to assume the same; and not only divest them of their Authority, but punish them for their Idolatry and Tyranny, according to the Law of God. And that this Privilege appertained not only to the *Præmores Regni*, but also to the Community; yea, to the *minor* Part of a Community, as may be seen in Page 357; and his Appellation to the Nobility of *Scotland*. But his Judgment is shortly summed up in the Heads of his *second Blast*.

And accordingly they actually put these Principles in Practice upon several Occasions; Instances, Mr. *John Willock* and *John Knox's* Judgment anent the Deposition of the Queen Regent, Page 202. and afterwards in deposing the Daughter, Page 457, and in the Case of Cardinal *Beaton's* Death. But the universal Judgment of the Nation was best known by that constitutive Law, established in the Coronation-Oath, *Anno 1567*; wherein the Limitations and Qualifications required in the Word of God, were made the essential Foundations and Boundaries of this Civil Government, both as to the Qualifications of the Person, and the Office and right Administration thereof.

At which Time the Boundaries of the Ecclesiastick and Civil Jurisdictions were settled according to the Word of God, which, whilst kept, the Nation enjoyed more real Happiness, both in her civil and religious Privileges, than

under any other Kind of Government since ; but that excellent Traitor to God and the Nation, *James* the 6th, wearying of the Yoke of Christ, under the Influence of a popish and malignant Faction, usurped an Erastian Jurisdiction over the Church ; and, what by Force, and what by Fraud, betrayed them out of their intrinseck Power, and brought them into Bondage, first of an Erastian Usurpation, as in the Case of Mr. *David Black's* Trial, *Calderwood's* Hist. Page 334. and then to the Thralldom of diocesan erastian Episcopacy, under which they groined many Years. Tho' there was not wanting many faithful Witnesses during that Period of Apostasy, yet they were so much wasted and wearied out, that they were almost ready to be swallowed up by Antichristian Superstition and Tyranny, under the Reign of his Son *Charles* the 1st, and Successor to his Father's tyrannical Principles and Practices, who would force the Dregs of Antichristian Superstition, contained in the Episcopal Prayer-Book, *Anno* 1638, upon the Consciences of all, when the Lord wonderfully and seasonably interposed, and that by extraordinary and unfeasible-like Means, to deliver them from the Hand of their Oppressors ; and, by giving an Out-pouring of his Spirit, inflamed the Nation with that Zeal, Courage, Conduct and Unanimity in the Defence, and for the Recovery of their lost Liberties, sacred and civil, in a Way of solemn Covenant with God, and with one another, as at last proved the Mean of their Recovery and Restoration, and of their Enemies, and the Enemies of God and the Land their Overthrow. During which Period the Nation's Deliverance still came in the same Chancel and by the same Scripture-Principles above-cited, and particularly sworn to in our national Covenant and solemn League ; from which, and the History of that Period, these Things may be observed, as an experimental Proof of the Truth and Divinity of these Principles ; contain'd in these Covenants ; to which alone the Promise of Assistance and Success is made.

First, That a Nation's Liberty, either Civil or Sacred, is so inseparably connected with the Institutions and Ordinances of the Gospel, by which the declarative Glory of God is manifested, that it never can be either attained, retained, or recovered when lost ; but in this Way of a hearty re-
turning

turning to God's Institutions, on the Back of which they never fail of Success and Victory.

This Proposition is clearly proven from the Experience of the Nation, in *Anno* 1638, to 1649; wherein it might be said concerning our Covenants, what was said to *Constantine the Great, viz. In hoc viva*. For whilst they sincerely followed the Principles therein sworn to, they never failed of Success; and wherein they counteracted them, they never failed of Shame, Disappointment, Defeat and Reproach.

2d. As in the former Period, so in this; they went upon the same Principles, with Respect to the People's Right and Power in Reformation, as may be seen in their *Acts, Declarations* and *Warnings*, &c. *viz.* That where the supreme Magistrates fail in their Duty, it devolves upon the Inferior; and where these fail, it devolves upon the Community, collectively considered: Or even, if the Disease be so epidemical, as to affect the most Part of the Body politick, the Duty of Action, like Life retiring to the most noble or vital Parts of the Body, lays an Obligation upon every individual Member to exert itself in its most lively Function, for its own and the whole Body's Preservation.

3d. That the Power of the Sword belongs originally to the People, which, by the Law of God, they are bound to assume for vindicating the Justice of God upon the Breakers of either first or second Tables of the Law. When these their Representatives, to whom they have committed the same, as Keepers and Avangers of both Tables of the Law, instead of using it for that End, pervert and abuse it to the quite contrary Ends and Purposes: And that the chief Magistrate, as well as Inferior, are not exempted from the Stroke of Justice when found Delinquents, no more than the meanest Member of the Common-wealth. This was clearly the Meaning, Scope and Tendency of both the Principles and Actions of our Fathers in this Period, in their War with *Charles the 1st*: Whatever Reserve they might still keep towards his Person, alienably founded (if it had any Foundation but mere unreasonable Affection and blind-fold Loyalty to that Family, whose Hand, like *Amalek's*, was always against the Throne of the Lord) upon that old, but unrea-

sonable, and now obsolete Principle of Hereditary Right, *seperatim* from this Reserve, that both their warring against him, and the Manner of his Death also; at least the Grounds and Causes thereof (for the Instruments we will not justify) can be vindicate, both from Scripture, Reason, and our Covenants. From Scripture is clear from many Instances, 2 Chron. xxiii. 14, 15, 17. 2 Chron. xxv. 26, 27, &c.

And our Covenants, however they kept a Reserve for His Interest, yet always in Subordination to Religion and Liberty, and the Scope and Tendency of all their honest zealous Undertakings, as well as their Acts and Declarations in that Period, manifestly bore as much, however inconsistently they acted in their Protestation against his Death; which, if consistent with either their former Principles or Practices, behoved to be rather against the Form than Matter of that Action; seeing it is most rational, That one guilty of so many Capital Crimes, (an avowed Enemy to God and the Country,) as they all along laid to his Charge, and which were the very Things contained in his Libel, and for which he justly suffered, could not be reputed in any Relation, to the Country, for Capital Crimes, *ipso facto*, infer the Punishment of Death by Law, consequently dissolves all human Relations, a State of War not being capable to subsist with the Relations betwixt King and Subject, they being at least virtually loosed, as that great Philosopher Mr. Lock says.

4thly, In this Period that Principle of the Church's Union and Uniformity, was in a special Manner made manifest, according to the Warrant of the Word of God, a Separation from all malignant Antichristians, as well as heretical Sectaries of whatever Denomination, in almost its utmost scriptural Extent, in Church, State, and Army, both in Cause and Person, being the peculiar Attainment of this Period; as may be seen in the Act of Classes, the Church's Declarations. See General Assembly's Answer to the Committee of Estates, June 25. 1648. Session 14. Their Declaration concerning the Dangers of Religion, &c. July 31. 1648. Session 21. *Hind let loose*, 2d Edition, Page 496, 497, 498, 499, 500, 501, 502. Binning and Gillespie's Cases of Conscience. Accordingly, as this was the highest Attainment, and also the greatest Security of the Church and

and Nation's Interests ; so, like the Moon in her Full, they endured the most dreadful Eclipse on this very Head ; from which, as a polluted Fountain, all our Miseries flowed. 1st, By rescinding the Act of Classes; and so making Way for malignant Persons, malignant Influences ; and, at last, a malignant Cause, having the Sway in the Councils of both Church and State. 2^d, Their taking in their malignant King's Interest into the State of the Quarrel, tho' manifestly opposite to, and eversive of, and inconsistent with the Interest of God and the Land ; and that over the Belly of Light offered both by Friends and Foes, as may be seen in the Causes of Wrath, *Oliver Cromwel's Answer to the West-Kirk Act, Oliver Cromwel's Life, Page 167, &c.* And accordingly, (as the native Fruit of revolting and Apostasy, is Persecution) we find both Church and State drawing the Sword, spiritual and temporal against those whom by Oath they were bound to preserve both in their Persons and Cause, and turning the Lord's own Ordinances (under Pretence of Presbyterial Power) against himself, his Cause, and People in the Cases of their furious Procedures against the Protesters, and against faithful and valiant Colonel *Strachan*, who was the *Proto-Confessor* of this Cause, and for which he was an honourable Sufferer, both from Church and State, thus, under the Form and Mask of Presbytery, they were accomplishing the Overthrow of true Presbytery, having not only blue but bloody Marks of their apostate and revolting Cruelty upon their more faithful Opposers ; till the Lord, in Mercy, to his Suffering Remnant, and in Fury, rather than frowning to these Perverters of his Cause, raised up the *English* Sectaries, as Carpenters, to fray away these Horns that were thus scattering his Church. 1st. In the Defeat of their Army at *Dunbar* in 1650, in which the Hand of God was the more visible, in that *Oliver's* Army was as dead Men, and yet, contrary to all Probability or Expectation, they were made the Instruments of defeating the Power and Strength of these treacherous Perverters of the Cause of God and the Land. 2^d. That very Assembly which concluded such dangerous Resolutions, and would engage the Interest of the King, who was the Head of Malignants, into the State of the Cause, for which they were

were contending against the Sectaries, were led forth with Ignominy and Contempt, to the gazing of *Edinburgh*, and dissolved in *Bruntfield-Links* by *Oliver Cromwel*, and so their Persecution slopt at that Time, and when they would not learn the Language of the Rod, by the Bondage they were brought into by the Prevalency of the Sectaries, during that ten Years of their Usurpation, but still thirsted after that Idol of a malignant King, which the Lord in Justice and Fury gave them their Hearts Desire, and, by the Restoration, put a Stop to their persecuting Measures, under Pretence of Presbytery; whilst in Reality it was nothing but human Authority, in Opposition to real Presbytery, and so razed Presbytery to the very Roots, which has never sprouted since again: In which Dispensation their Sin was written in their Judgment; as they would have a King contrary to God's declared Mind and Will, so he gave them one in his Anger, that ruled them with Rigour and Cruelty; as they would confederate with Malignants, so he made them their Head, and the Church the Tail, thus filling them with their own Ways.

It may be further remarked upon this Period, that in *England* they suffered just upon the same Account; for, as the long Parliament neglected and postponed the settling of Religion upon the Presbyterian Model, as they were bound by Covenant, and to establish a Common-wealth Government upon scriptural Foundations; so the Lord made Use of the Sectaries, as Carpenters, first to cut their Horns of Power, upon account of their preposterous and perfidious Zeal for their King, whom they would fain have saved, tho' confessedly a Son of Death by the Law of God and the Land; and so, in the righteous Judgment of God, the Presbyterian Party was turned out of Power, and afterwards the Government undergoing repeted Convulsions through Sectarian Anarchy and Confusion, at last fell under a State of manifest Tyranny in *Oliver Cromwel's* Usurpation, which made Way for the opening these Flood-gates of Idolatry, Perjury, Tyranny and Atheism, which overwhelmed the Nations at and by the Restoration, and, as a mighty Torrent, carried all our Privileges sacred and civil before it, ever since the Sectarian ten Years Usurpation, being like the sweeping

Sweeping of the House, in order to the Re-entrance of seven worse Devils of Malignancy and Tyranny than ever possess the Nation before. But,

3dly, As in this Period of Reformation, the Church and State made a further Progress, after a Conformity with the Pattern shown in the Mount of God's Word, and sworn to in our Covenants, such as a further and more strict Limitation of the Bounds of the pretended Prerogative Royal, and a prescribing the Characters and Qualifications, both personal and official, of their Kings succeeding afterwards, as in the Act 15. Sess. 2d. Par. 1. 1649. wherein the Cause of Religion and Liberty, as sworn to in the Covenants, National and solemn League, became the Terms of the Magistrates supreme and subordinate their Office, and of their Right to the People's Allegiance and Subjection, so also it was the Stipulation or Terms of Allegiance on the People's Part to them, yea, became, by several Acts both in Church and State, the very Door of Entrance of all Offices or Privileges in Church, State, and Army. Thus, Church and State, tho' co-ordinate the one with the other, yet both subordinate to that universal Lawgiver our Lord Jesus Christ, not only as King in Zion, but as King of Nations, by which Titles it is his alone Prerogative to be supreme over all Persons and Causes, and by which it becomes the very essential Qualification of the Magistrate's Office, to be *custos & vindex utriusque tabule*; so that this Nation stood in the same Relation to a God in Christ (Ceremonies, Typical and Levitical Institutions excepted) as the Church of the Jews of Old did, that is, to be under a Theocracy, the Sanction of which national Establishment was the judicial Law, with which, as to its formal moral Nature, the Sanctions contain'd in our Covenants and Laws establishing the same, were one and the same as to the Fountain of Authority, as well as to the Scope, Ends and Tendency thereof.

Accordingly, the malignant Enemies of God and the Land knew this very well, and manifested the same, by establishing their Laws, counteracting these in every Article after the Restoration, viz.

1st, Recognizing their King's Title, they bestow upon him an absolute Supremacy in all Matters, and over all Persons

sons, Civil and Ecclesiastick, hereby, consistently with their Design, they struck at that incommunicable Prerogative of the Son of God, peculiar to him as Mediator; upon which Foundation, Title or Right, both Civil and Ecclesiastick were built; so that in overthrowing our Privileges, they behoved to begin at Bottom, saying, as in *Psal. cxxxvii. 7.*

2dly, Being now by pretended Law seated in the Temple of God, shewing himself as God, *2 Thess. ii. 4.* he takes upon him his Work, viz. to dispense with Oaths, Vows and Obligations, binding the Consciences of the Subject, rescinding the Covenants, and condemning them as rebellious, and no more obligatory.

3dly, As a native Effect of this Supremacy, they assume that incommunicable Perfection of the Mediator, whose Throne they now had usurped, viz. of appointing that Form or Scheme of Religion in all its Parts by which God ought to be worshipped accordingly, in direct Opposition to the Ordinances of his Appointment, they settle a Religion of their own devising, like *Jeroboam, 1 Kings xii. 28.*---
33, viz. Erastian and Diocesan Prelacy, blasphemous Toleration and Indulgence.

Hence, In a hellish Consistency with themselves, as they had raz'd the Ordinances of the Mediator's Appointment, viz. Presbytery to the Roots, so they rescind all Offices flowing in the Chanel of the Churches intrinsick Power, as subordinate to the Mediator's Supremacy, obliging every one under Pains and Forfeitures, to acknowledge this new exotick Head, in Opposition to Christ their former Lord; and *de novo*, or anew, to accept of an Instalment into their Office, as flowing from and depending on the usurped Supremacy, as the Fountain of its Constitution and Rule of its Administration, and accordingly prescribes Rules for the Exercise of their Ministry, entirely foreign, and diametrically opposite to the scriptural Ones, by which they became both formally and materially Ministers of Men, and the express Terms of Admission either of civil or ecclesiastick Offices, were a renouncing of their former Holding, as established in our covenanted Constitution, and so a renouncing of that Subordination to Christ as Law-giver, in which the Beauty, Excellency and Order of the Magistrate's Office

as *Custos & vindex utriusque Tabulae*, or Keeper and Avenger of both Tables of the Law, formerly consisted as well as the Ministry.

4thly, In order to maintain and uphold this avowed Ufurpation of, and Rebellion against, God and his Son, *Psal. ii. 2, 3.* they require, under severe Penalties, of all Subjects within the Land, that by Oaths, Subsidies, Stent-cesses and rendevousing and fighting under their Banner, and by whatever other Means competent to their Place and Station, they should give their explicate Consent and Assistance to them in their declared War against all the Followers of the Lamb and Maintainers of his Interest: So that *Revelation xii. 17.* was literally accomplished in this Period, and yet the Lord left not himself without a Witness, but by a few contemptible like Ones, whom he sitted and stirred up by his Spirit, he not only vindicated and sealed all the Articles of the Church of *Scotland's* scriptural Testimony formerly attained and maintained, but by a sovereign Hand of divine Providence, and by most contradictory-like Means, he cleared, vindicated, and sealed some Parts of her Testimony, which she had never before been so amply put in Possession of as in this Period, *viz.* An explicate Testimony to the Supremacy of Christ, not only as Lord and Law-giver to his Church in Matters Ecclesiastick, but as universal Law-giver, King of Saints, and King of Nations, appointing as such to his Church a Scheme and Form of civil Government, or a Magistracy, that both as to its Constitution and Administration was of divine positive Institution and Appointment, as well as the Ministry, from which there can be no swerving, without incurring the Guilt of Leese Majesty, against the Son of God as our Mediator, Lord, King, and Law-giver: And, as the native Fruit of this Attainment in Principle, they also attained to a clean Separation from all Persons, Principles and Causes that stood in Opposition to this scriptural Platform of Government, both civil and ecclesiastick, which was most consistent with our national Covenants, they being hereby also vindicated in their native Scope, genuine Tendency and Extent, from the manifold forced Senses and Misinterpretations put upon them by publick Resolutioners indulged, and other Sectaries; and all

this they sealed under the immediate Influences of the Spirit of Christ with their best Blood most cheerfully.

Thus, tho', for a Time, they did distinguish the Tyrant's Title betwixt Civil and Ecclesiastick ; and, under the former Title, kept in his Interest in the State of their Quarrel, which was their Infirmary and Sin, and for which they oftner than once felt the heavy Hand of God's righteous Judgments, viz. at *Pentland* and *Bothwel-Bridge*, &c. Yet, at last, thro' the Mercy of God, blessing the most unlikely Means ; such as, 1st, The continued Oppressions and Encroachments of the Enemy upon their Consciences. 2^{dly}, The explanatory Act of the Supremacy, by which they declare the ecclesiastick Supremacy to be an Essential of the Crown, and requiring Confessors to acknowledge, and pray for him under these Considerations : So that there was no Evasion for Conscience here. And every Distinction made for such an End, was (as that judicious Martyr, Mr. *Donald Cargil*, says in his last Speech) but a cheating the Conscience.

3^{dly}, But, in special, the Lord blest that forer bloody Stroke of the Overthrow of his People at *Bothwel-Bridge*, as a Mean to open their Eyes to see the utter Inconsistency of owning Christ and his Cause, and, at the same Time, owning his Enemy and Usurper of his Throne.

So that, having first solemnly and publickly burnt the Acts of the Usurper, framed against our covenanted Establishment, they exhibite the Grounds of Rejection, at *Rutherglen*, May 29th 1679. and renounce his Title upon a warrantable and legal Footing ; thereby exauctorating the Tyrant, and declaring a War under the Banner of the Lord Jesus Christ, against him and all his avowed Adherents, as Enemies to God and the Land, at *Sanguhar*, declared, June 22^d 1680. afterwards the Church, in a most solemn and warrantable (tho' by Reason of present Circumstances) formally extraordinary excommunicate and cast him and some of his chief Abettors out of the true Church of Christ ; giving them over to Satan at *Torwood*. Their principal Aims and Endeavours, towards either themselves or Enemies, being more explicitly enlarged with the Causes thereof, in *Lanerk-Declaration*, June 12th, 1682. But the Sum
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and Substance of our Martyrs Principles, as well as the Basis and Foundation of their Actions they were aiming at, are contain'd in that Paper commonly called, *The Queens-Ferry Covenant*, publish'd, *June 13th 1680*. Which, as the Solemn League and Covenant was a more explicate Enlargement and Explication of the Extent of the Testimony against *Prelacy*, contained in the national Covenant; and again, the Acknowledgment of Sins, and Engagement to Duties was a further Explication and Application of the Extent and Intent of the Testimony, contained in the Solemn League anent confederating with *Malignants* and *Sectaries*: So this Covenant, not only contains all the Parts of the Divine Testimony, maintained in these Covenant-Engagements and Declarations of the Church of *Scotland* in former Periods; but further enlarges, and more explicitly applies the Principles sworn to by the Church of *Scotland* in former Engagements: Especially, as to the Church's Privileges in Opposition to *Erastian* Usurpation, both in Church and State, to which they were led by dear-bought Experience; and whereby they were brought, at last, to draw in these Testimonies a Line of scriptural Separation, betwixt the true covenanted Church of Christ in *Scotland*, as possessor of all her Privileges, both Civil and Ecclesiastick, upon a divine or covenant Footing, made over to her by the Word of God and explicitly assumed and covenanted to be retained and maintained by her, and all *Pagan, Antichristian, Erastian* Ordinances of human Inventions, relating either to the Institution, Constitution, or Administration of the Government of Church or State, Ministry or Magistracy: So that, as they struck more directly against the Root of *Antichristianism*, it was no Wonder that the Enemy, with the greater Fury, pursued them to the utmost. And so these Testimonies were honoured to undergo the same Fate with their proper Parents, the Covenants, *viz.* burnt by the common Hangman.

As these Testimonies contain the highest Degree of Perfection, in Conformity to the Pattern of divine Revelation that ever this Church attained to: So they contain the State of the Testimony to this very Day. And notwithstanding, that they have undergone such a civil Death, as

through the Violence and Deceit of the Revolution-Settlement, as well as the Enmity and Hypocrisy of the indulged Professors of that Period : Yet Providence has still preserved a Testimony to them, both in the Cloud of Witnesses, their dying Speeches ; and also, by preserving Copies of them alive, as it were, from the hellish Rage of the Enemies, who thought they had got their Will, when, by burning them, and destroying all that owned them, they got a living or lively Testimony, according to the genuine Spirit, Sense and Extent of these Declarations, slain and buried ; especially, when the Remnant had deserted the Cause by their self-contradictory Explications of these Declarations in their informatory Vindication, Head 2d. By which they renounced and gave up the very Spirit, Sense and Soul of the Testimony against Antichrist. And, as in this Period it is evident, That, according to *Rev. xi. 7.* the Church, especially in *Scotland*, finished her Testimony to the whole Catholick Cause of Christ, as an universal King, Lord and Law-giver ; and, as such, the Instituter of all Ordinances and Institutions, civil or ecclesiastick : So it is also evident, that, by the Witnesses departing from, and renouncing of that Cause in its Spirit and Power, they are said to be, and really were then, slain, and continue to this Day so to be ; the Remnant professing an Adherence to that blessed Cause, being almost like a dead Carcase, exposed to the View of the Antichristian-Generation: And so, tho', as to natural Manifestation, it be not suffered to be put in Graves ; yet, as to its spiritual Efficacy, convincing, converting and conquering Power, it is evidently dead, evident in their carnal Principles, with Respect to our Lord's Institutions, both of Ministry and Magistracy, legal Principles concerning some of the Doctrines of the Gospel, and an universal Formality, and luke-warm Indifferency concerning his publick Cause, in all : So that the Revolution-Establishment, in both Church and State, as it was diametrically opposite, so it was, and still is entirely everasive of the Principles and Privileges contained in these Declarations ; Copies of which may be seen in the latter End of a Pamphlet, called, *The Mystery of Magistracy,*

fracy, &c. By which they are still kept as a Testimony against the Generation, and as a Witness of their being guilty of the Blood of those who died in Adherence to these Principles, by Virtue of their Opposition, both in Principle and Practice to these Martyrs: So, no Doubt, in the Lord's due Time, they will be further vindicated from the Odium and Reproach cast upon them by this hypocritical and erastian Generation, by his raising up able Instruments for that Purpose, and, perhaps, by his bringing to Light the Works of that eminent and faithful Confessor, Mr. *M'Ward's* History of the Defections of the Church of *Scotland*, which would cast great Light upon this Period and these Principles: But, as these Papers contain the Sum of Presbyterian Principles, and the State of the Cause and Testimony to this Day, against all the Enemies of Christ and his Church, it may be necessary to sum up shortly their Contents, Aims, and Ends; that, by comparing the Revolution-Settlement, both in Church and State, and also their Administration with them, we may thereby see, whether such as appear and plead for the Defence of the Revolution-Interest, can have any Pretence to the Character of covenanted Presbyterians as to that Cause, as sealed by our Presbyterian Martyrs before the Revolution. And, 1st, 'tis evident to every sincere impartial Enquirer after Truth, who reads these Declarations, together with the *Nepthali* and *Cloud of Witnesses*, &c. that these Things following were the Principles, Aims, Ends and Endeavours of our faithful Fore-fathers; and for which they suffered the utmost Persecutions on their Persons, Families and Estates.

1st, As to the Matter of their Testimony in a Church-Capacity, it was the same as formerly, *viz.* Presbytery in Doctrine, Worship, Discipline and Government, as of divine Institution, contained in the Confession of Faith and Covenants; and thereby distinguished and separated from, and opposed unto Popery, Prelacy, Erastianism and Sectarianism. The Sufficiency, Perspicuity and Authority of the Word of God as a perfect and clear Rule for ordering all Acts of Church-Discipline and Government, in Opposition to hu-
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man Authority, in the Plurality of the Votes of the Members of Church-Judicatures, is ~~in~~ special testified for in *Queens-ferry* Covenant ; where they say, That Church-Government ought to be distinctly exercised from the civil Government ; not after a carnal Manner, by the Plurality of Votes, or the Authority of a single Person, but according to the Word of God : So that the Word makes and carries the Sentence, not the Plurality of Votes.

2^{dly}, As they maintained Christ's Supremacy, in Opposition to blasphemous Erastian-Usurpation, so they maintain the Church's divine intrinsick Power, as flowing therefrom, in Opposition to Erastian Encroachments upon the Consciences and Liberties of the Church. And here also, it is to be remarked, That they set the Church upon her own true Basis of a divine intrinsick Right, as to all her Privileges, and only subject, and subordinate to our Lord Jesus Christ, as sovereign Lord and King, co-ordinate with the civil or magistratical Jurisdiction, both equally subordinate to the same Lord : So they draw the distinguishing Marks and Characters of the Ministers of Christ, as, seperate from these Erastian-Ministers of Men, who had delivered up their intrinsick Power and divine Mission, in subjecting their Mission and Administration to the Will of Man, in the Indulgencies. And so they renounce such as their Ministers, who, hereby had, cut off the Succession of a Gospel-ministry in the ordinary Chanel of Ordination, according to divine Appointment, changing Masters, they gave their Power to the Beast ; and so they changed Sides and Causes, being no more on the Lamb's Side, as to his Cause, as stated against Erastian Supremacy.

3^{dly}, Upon these and the like Grounds anent their civil Liberties, which are inseparably conjoined with their ecclesiastick ones ; they assert their Christian radical Right, in taking back that Power which they had clothed their Representatives with in our Covenants, Coronation and Allegiance-Oaths ; by which they and their Representatives were 1st, bound to God, 2^{dly}, to one another, in their mutual Stations, for mutual Defence and Support, in the Support and Defence of the Cause of God allenarly. Now, as the Relation

Relation betwixt God and them as his People stood upon the Terms stipulated in Covenant ; so the Relation betwixt Magistrate and Subject stood upon the like Stipulation ; upon which, as the Magistrates Apostacy, and rescinding of the Covenants, and Laws establishing the same, was, upon the Matter, a solemn, publick and legal Declaration, they were no more a Christian covenanted Presbyterian Nation ; and so God was no more their God under these Denominations, or upon these stipulated Terms in the Covenants : So also it necessarily loosed the Subjects from their Allegiance upon such Terms, and left them in Possession of their Christian Radical Right, either to accede to the Magistrate upon the new Terms, and so join with him in Rebellion against God and the Laws and Liberties of the Land ; or else exert that Radical Christian Right, in choosing new Representatives, for continuing in their covenanted Subordination to Christ as their King : Accordingly the People (be they never so few) retaining and standing by their Covenant-Stipulations, betwixt God and the Nation, and betwixt them and their Magistrates, as Mr. *James Renwick* says, " The Power of Government is radicate in the People, " being unitely in the whole, and singularly in every one." So that whatever Magistrates may do, the People may do the same, either wanting their Magistrates, or the Magistrates failing, or refusing to do their Duty.

And thus they, by Virtue of the Word of God, and the Laws of the Land, as contained in these Covenants, had a Right to possess, intermeddle with, and exercise the whole civil Jurisdiction, in all its Parts, as they were the Party-keepers of the Contract betwixt God and them and the Land. Accordingly as the first Step of this Christian radical Liberty, wherewith we are endowed by God in his Covenant, our Forefathers, for the onerous Cause exhibited, they threw off the Tyrant's Interest and Family.

2dly, Under a Sense, that Apostasy from, and Rebellion against God, and any Accession thereunto, makes a Forfeiture of Privileges in the Sight of God, *Neh. ix. 34,---38.* and a Liableness to the Sanctions of his Law, *Micah vii. 9.* which, as it must be submitted to ; together with the Acknowledgement

Knowledge of the Causes of such Forfeiture and Punishment, forsaking these Causes both in Principle and Practice, and choosing the opposite Courses, and under a Sense of all this, and the Necessity of the Intimation of Pardon and Acceptance with GOD, through the Propitiation, before they could warrantably intermeddle in setting up that Platform of divine Institutions anent both civil and ecclesiastick Government, they say (having acknowledged and obtained Mercy for our former Breaches of Covenant with God) upon which they proceed as a pardoned and accepted People, to take Possession of these Covenant-Blessings purchased by Christ, and held forth to us in the Promise, and so received by an humbled, self-abased, and self-emptied People, in the Order of divine Prescription, *viz.* by Faith and Repentance: And accordingly, as they had asserted Church-Government upon a Divine Footing, they also assert civil Government upon the same Footing; the Matter of which is unalterable, and so essential to the very Office, *viz.* the Law of God, and the Religion of his Institution; so their Rulers should be such in their personal Qualifications, as the Word of God prescribes, *Exod.* xviii. 21. And that, as to the Rule of Administration, it should be the judicial Law, so that herein was our Lord Jesus Christ manifesting himself as being invested with that Title, *Rev.* xix. 16. *King of Kings, and Lord of Lords* written on His Vesture, to point forth his Office; and on his Thigh, to point forth the Exercise thereof in his Providence. The executive Part of which Office, is his applying and executing the moral Sanctions of the judicial Law, *Ver.* 15. (its Ceremonial and Typical Parts being fulfilled in his Person) so flowing in a Gospel-Covenant Chancel, the Sword of Justice comes to be put in the Hands of his own covenanted People, as a promised and purchased Blessing and Privilege to be by them exercised, like all other Duties, as an evangelical Act of Obedience to Christ their King, *Psal.* cxlix. 6---9. which accordingly they avouch and assert in the *Queensferry* Covenant, and actually assume the Sword upon these Gospel-Terms, by displaying their Banners under Christ their King, and in his Name and Authority, declaring a War against all his open,

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obstinate and avowed Enemies, and their open Abettors in the *Sanguhar* Declaration. And,

Lastly, They choose (as to the Form of Government) a Common-wealth Government, as being nearest to the Scripture-pattern, *Exod.* xviii. 21. and as not being so liable to degenerate into Tyranny and Anarchy, as the Experience of the Nation, both before and since the Revolution, has taught us that Monarchy does : Thus we see the Fabrick of both Civil and Ecclesiastick Government our Forefathers, in the trying Furnace, after much refining, endeavoured to set up as a Pattern for the Posterity to imitate and follow; and however they were honoured, as *David*, to receive in this Wilderness of Persecution, these Patterns according to the Mind of God by his Spirit teaching them; yet they were not allowed to put the same in Execution for the Deliverance of these poor ruined Lands, it being reserved for some other Period. and for other Instruments whom the Lord shall raise up and qualify for that Purpose. Now, whether the Revolution-Settlement, or Administration in either Church or State carry the Marks or Characters of divine Institution, or rather bear the Marks of its Opposites, *viz.* Anti-christian human Inventions and Impositions, by Power or Fraud imposed upon the Generations since that Period, both with Relation to our spiritual and temporal Privileges, a few Instances compared with the Principles and Practices of our suffering Forefathers already hinted, will discover to the impartial Enquirer.

And *1st*. As to the Constitution of the Revolution Church and State, it may be noticed. *1st*. That the Fountain of Legislature is changed, both as to the constituting of Ecclesiastical and Civil Government; formerly it was founded upon the Word of God, both as to Church and State, as is noticed above, now (*Jeroboam* like) we have the idolatrous Institutions of Prelacy set up in the one Nation, and *Eraastianism* (which is also Idolatry) under the Specious Pretext of Presbytery in the other, and both under an exotick Head of Church-Government, *viz.* the Supremacy govern'd by a System of Laws, merely arbitrary and of human Invention, with respect to either Doctrine, Worship, Discipline and Government, and so it is very confis-

tent with human Inventions, to tolerate one another, tho'
 all against the Institutions of Christ; accordingly a bound-
 less Toleration is set up (being the apostate Protestant
Pantheon) like the Heathen one of old under that Name,
 or under its Anti-christian Name; a Church dedicated to
 all Saints, so a Land and Church dedicated and devoted to a
 Multiplicity of Gods and Modes of Religion, by this Means,
 like *Ezekiel's* Vision, *Chap. viii. 10.* is become a Temple
 where every Abomination to be found amongst either
 Heathen, *Turk*, or Antichrist, is set up by Means of this
 Establishment, it is become the only and best legal Security
 pleadable by such as differ in any Thing from the present
 Establishment. The Discipline and Government of this
 Church in *Scotland* is manifestly *Erastian*, as appears from
 the Claim of Right, that Act on which she is constitute,
 1592, by which all her Contendings for, and Attainments
 to, further Degrees of Reformation, especially from *Diocesan*
 and *Erastian* Prelacy, during the Period from 1638, to
 1649. and downwards, was given up, and the intrinsic
 Power of the Church as a Branch of, and flowing from
 the Supremacy of Christ, and her Privileges, as contain'd
 in the Covenant, which is this Church and Nation's Claim
 of Right, which by the Revolution-Constitution is exchange-
 ed and surrendered for a Presbytery, according to the In-
 clinations of the People, and under the Limitations and Re-
 strictions of the civil Magistrate, as the proper and supreme
 Fountain of all Church Power and Authority in her Exer-
 cise of both Discipline and Government, accordingly her
 Assemblies must be called, indicted, prorogued, yea dissolved,
 and otherways limited and restricted by Authority, Will and
 Power of her Exotick, *Erastian* Head, and her Discipline
 is utterly subverted from the old Footing, seeing, by her
 new Constitution, their very constituent Members are such
 as by her former Discipline would have been thrust out
 of the Church; hence, by her new Head's *Erastian* Com-
 mands, she must keep Days of Fasting and Humiliation,
 with their Causes specified, must pray for such Persons,
 Things and Causes as he enjoins; must admit such Per-
 sons, as Curates, &c. into ministerial and christian Com-
 munion, by which 'tis plain she is idolatrous in Worship,
 and

and that they might not be behind in Point of Doctrine, as their Claim was no higher than a human Invention; as to these Doctrines of the Confession of Faith they thought fit to retain, so the Government in Answer thereto, and that they might not bring a Charge of Inconsistency upon themselves, in establishing in the Nation two Churches, whose Doctrines might be inconsistent the one with the other, viz. Episcopacy and Presbytery, they are establish'd as a human Faith without the Scripture Proofs: Thus, this Church is essentially different from the covenanted Church of Scotland, both as to the Matter and Form of her Constitution, the Qualifications of her Ministers and Members, and the Practice and Administration of them, ever since her Constitution; all which might be made evident even from that canonical Oath, the *Formula*, 1711. if Time would allow, but we refer to a Book, called *Plain Reasons*, &c.

As this is the Religion we have, so our Liberties are no better founded as to the civil Constitution; for however the Revolution was a wonderful and surprising Deliverance from *Papery*, Slavery and arbitrary Power, the Lord's Hand being manifestly interposed in our Behalf, and for our Rescue; and however the Revolution Claim of Right contains more of the People's formal Rights and Power in Government, than any other Nation perhaps this Day in the World; yet notwithstanding, if we consider the Attainments and Privileges that *Britain* has arrived to as a Nation professing the Gospel, the notorious and Heavendaring Perjury, Apostasy and Revoltings from these Privileges she has attained, we doubt if there be a Nation under Heaven so guilty, and so like the Nation of the *Jews*, both in Sin and Punishment, as she is like to be. And it is even worth the observing, that any Thing good in the Revolution Establishment, and that Mank-half Right of the People comprehended therein, is owing to, and borrowed from the Wrestlings and Principles of our covenanted Martyrs in the Period immediately before the Revolution, these being the very Grounds of their Indictments, Persecutions and Death, by those who were now pleading the same Principles, so far as they served their own Ends, as the constituent Members of the Revolution Convention of

Estates, by which our Martyrs were so far justified in their Cause, and their Persecutors self-condemned; but then, as has been noticed, the Fountain of all true Authority was still shut up, the Magistrate instead of taking the Sword of Justice out of the Hand of Christ as Mediator, by the Means or Instrumentality of a People under a sworn covenanted Allegiance to him as their King, and so ruling for and under Christ, as *Gustos & vindex utriusque Tabulae*, or Keeper and Avenger of both Tables, which was the plain Intent and Scope of our covenanted Constitution in the Coronation-Oath, Act 15. Par. 2d. Ch. 2d. 1649. instead of this, Idolatry, viz. Prelacy, Erastianism and Toleration are become the Fundamentals of the Government. See the Act of Settlement and Union. By the Act Rescissory, &c. all true Covenanters are denuded and deprived of all civil Privileges whatever, and the same secured to such perjured Idolaters, and to them only, and the personal Qualifications of the Magistrates, supreme and subordinate, inverted, instead of (according to our Covenant Qualifications) being Men who are Brethren fearing God, and hating Covetousness, the direct contrary is by Law required, viz. our supremae Magistrates ever since the Revolution have been Strangers both by Nation and Religion, and all both supreme and subordinate are bound to be Haters of God, viz. as the essential Qualification of their Offices, they must be Idolaters in swearing the Oaths, and by the Circumstances of the Constitution and Administration are generally, yea, necessarily liable to that Character of being covetous, the abounding and avowed Bribery and Corruption is a manifest Proof of this; the Offices themselves, of some of them being formally and wholly unlawful, viz. the Bishops, a civil Office of the Dragon and Beast's Institution, calculate allendarly for supporting and propogating Idolatry, Tyranny, Oppression and Bribery, and, as led Horses, for every servile enslaving Measure kept for the Crown's Use; and as for the *Primores Regni*, as they are called, if they can be admitted to be any Part of the People's Representatives, it cannot be an elective one, seeing they represent only themselves; and as to that which truly nobilitates Men, and makes them Patriots of their Country, viz. Religion and publick Spirit, the open *Atheism*, *Deism*, Profanity

fanity, Ignorance and Immorality of the Generality of them, proves them to be divested of it, and so to be none of those who are Nobles in God's Account, or in the Account of good and wise Men; as to the private personal Characters of the most, *Atheism* and *Deism*, blaspheming the Name, Day, and Ordinances of God together, with Drunkness and all Kinds of Uncleannefs and Profanity, seems to be the avowed and coveted Qualifications; but especially, and with Bulk of such as belong to the Army, as if they were resolved to fight against the great God our Saviour, in all His Names, Titles, Attributes, Offices and Ordinances, they breathe out the most dreadful Profanity and Blasphemies that can be invented, manifestly tending to their own Destruction and the Corruption of all about them, defiling the very Heavens, Earth and Seas with the Plague of their baneful Breath wherever they go; and all these Evils flowing from one Spring, *viz.* the Change of our covenanted Principles, and forsaking God: And that the Electors or Represented may be equally involved, we see their Qualifications, either for voting for a Member of Parliament, or enjoying any Office or Privilege under the Government, are the same, *viz.* Perjury and Idolatry, in swearing Abjuration, Allegiance, Burgessees, Trades, Custom-house and Excise Oaths, so that, from the Crown of the Head to the Sole of the Foot, either as a Church or State, we are wholly unclean; and as the Fountain is thus so totally polluted, the Streams must needs be so too, *Men do not gather Grapes of Thorns, nor Figs of Thistles*; a corrupt Tree must bring forth corrupt Fruit. Accordingly the Administration has been of a Piece with the Constitution: First Table-Duties have been mentioned above with Relation to the Church, and with Respect to second Table-Duties, Self-seeking, Covetousness, Bribery and Corruption are openly avowed and practised, the native Consequence of which is Oppression and Tyranny over the Nation; Uncleannefs not only tolerate, but openly avowed and supported by Parliamentary Deeds; and as if the Nation were resolved to carry this Rebellion against Heaven to the utmost of, yea, beyond their Power, we find the most flagrant Instance of it that we can find in any Nation in History, *viz.* in that Act of Parliament rescinding the penal Statutes

Statutes anent Witches, and the Act anent *Porteous*, in which they impudently and blasphemously impung and oppose the expresse Letter of the Law of God, and with such a superlative presumptuous Pride and Rebellion as cannot be instanced, nor to be better exprest, than by the Holy Ghost, *Psal.* ii. 2, 3. *Isa.* xiv. 13. and *Dan.* v. 2, 3, 23. They rescind the Authority of God's Law, expressly annulling the Sum of the Decalogue.

Now, upon the whole, this being the Case with the Revolution-Settlement in Church and State, 'tis clear, that the Law of God and the covenanted Laws of the Land, equally militate against and condemn the same, as well as that under the former Reigns; for 'tis plain, That Prelacy, Erastianism and Indulgence, Toleration with Bribery, Deceit and Corruption, are as offensive in the Sight of God as repugnant to his Law, as inconsistent with, and everfive of the Liberties of Mankind in general, and of the Church of Christ in particular, and as inconsistent with our Covenants, as Popery and arbitrary and despotick absolute Power; and consequently we are under an equal Obligation, by the Law of God, and the just Laws of the Land, to oppose and extirpate both. Hence, if we look a little to the Arguments of both Parties in their own Defence, they are equally trivial, absurd and unanswerable, and actually co-incide together in these Principles and Practices, wherein they impung our scriptural covenanted Principles: Such as,

First, Anent the Fountain of Authority, both Civil and Ecclesiastick, we own the Majesty of Heaven and Earth to be the sole Sovereign and Law-giver, and his Law reveal'd in his Word to be the only Rule for Administration for both, so that when even a lawful constitute Magistrate or Minister acts any Thing contrary to his Law, he is acting out of his Office, and may be resisted; but our Adversaries give to their Magistrate (who is in Reality herein their God) a supreme absolute legislative Power of making Laws both Civil and Religious; which Laws when made, are made the Rule of Administration under capital Penalties, like that Law, *John* xix. 7. This is making a God of Men, and putting them in the Room of the sovereign Law-giver; and is the *Pagan* Image of Government, which has been wounded

wounded, and is decaying under the Stroke of Gospel-Light and Liberty, and has in a great Measure been rejected in these Lands. This has been the constant Plea of *Papists* and *Prelates* in the Days of their persecuting Reigns, and what better are the Arguments of the Revolution-Settlement? 'Tis granted, they have more of the Form of the People's radical Right in the Constitution and Exercise of the Government, (tho' by Reason of the deceitful Administration, even that is destroyed materially, and only a Shadow remaining;) but then it is queried, what Right a People, even collectively considered, have to a Negative over the Word of God more than a King? They indeed have a Power to convey that Authority to their Representatives, which God hath bestowed upon, and invested them with, the People's Voice being the Chancel that God hath appointed for the regular Investiture of magistratical Authority in the Persons of their Representatives: But then, as they are expressly bound down by the great Sovereign and Lawgiver of Men and Angels, to set up such Government and Governors as is agreeable to his Law, whether Civil or Ecclesiastick, respecting either Constitution or Institution of the Magistracy or Ministry, the Qualifications of the Persons in Office, and the Rule of the whole Administration; so that it is only when the People act in this Subordination, that they are the Voice of God: But it is equally absurd, to ascribe an illimited absolute Power to the People, as to any despotick Sovereign whatever, and are equally repelled by the same Arguments. A whole Nation, yea, ten thousand Nations uniting in one Voice, cannot make Tyranny lawful, cannot rescind moral Laws, cannot alter divine Ordinances, cannot make Idolatry, Will-worship, and Superstition to change their Nature, and become lawful religious Institutions. In short, they cannot change any Thing of either Precept, Promise or Sanction of the divine Law, it being their Sphere only to add their Consent and Subjection to that, and not to claim a legislative Power; and when they do otherways, they are as liable to the Sanction of the divine Law, and are as really punished in national Judgments, as any particular Person or Family.

As this has been always the Doctrine of sound Presbyterians in this Land, and the Scope, Aim and End of their Contendings, to maintain the Perfection of the Law of God, as the alone and sufficient Charter for all their Privileges, in Opposition to the Impositions of tyrannical Persons and Parties; so these have always been impunged by the Defenders of arbitrary Power and human Inventions, throughout the different Periods of this Church's Wrestlings for the Kingdom of Christ, and tho' Satan's Instruments in the Defence of this strong Hold of his Kingdom of Darkness received a considerable Foil and deadly Wound from the Defenders of, and Sufferers for Gospel-liberty in the late Period of Persecution before the Revolution, together with the concurring Testimony of divine Providence, confirming their Principles in the Experience of the Nation, so far as they espoused them at the Revolution, whereby the Sticklers for arbitrary absolute Power in the Magistrate, and passive Obedience and Non-resistance in the People, have been as ashamed to hide their Heads yet.

Tho' he has in some Measure been made to retract and fly from the glaring Beams of Gospel-liberty, and to yield some Parts of his Cause, viz. The absolute Power of these Beasts who rule by virtue of this Dragon's Power, under the Title of Magistrates, and the implicate Faith and Subjection of the People to them, under a Pretence of its being God's Ordinance and their Duty, he has still wrestled against this great Article of Gospel-privilege and Liberty, as knowing a Gospel Magistracy and Ministry, according to divine Institution, must infallibly be his Ruin; therefore he hath bestirred himself (for the Dragon will fight and his Angels both before they be beat or will yield) in this Period to overwhelm this Land with neither Paganism nor Popery, but downright Atheism, which he has in a great Measure effectuate, under the Influence of the blasphemous Supremacy exercised in a Prelatick, Erastian, Sectarian Government; and when the Light of Reformation-principles breaking up in some Degree, in the late Controversy anent the Marrow, and begun Secession, was like to disturb this Kingdom of peaceable Darkness, Satan, who likes always to have some of Christ's own Family for his Agents and Advocates.

Advocates, and seldom fails of Success, these being to him like *Goliath's* Sword to *David*, none like it, through Fear and Hypocrisy, hath seduced these very Instruments to plead his Cause, in the Declaration and Defence of the Principles of the Associate Presbytery anent the civil Magistrate, who, in the Spirit and Power of the late Indulged, defend the same Antichristian Cause in its very Foundations, that the Surveyor of *Naphtali*, &c. did only (as the Cause indeed requires) with more Sophistry and Hypocrisy than they.

1st. They assert the People to be the *ultimate* Fountain of Government, and that the People's Inclinations, be they good or bad, constitute a lawful Magistrate, be the Terms what they will; and that this is founded unalterably upon the Law of Nature, which they, Deistical-like, call the eternal unalterable Law. That the Light of Nature is not sufficient to direct about the holy Ordinance of Magistracy, more than any other Ordinance of divine Appointment, will clearly appear from Mr. *Miller's* History of the Propagation of Christianity, Vol. 1st. Page 54. to 80, &c.

2^d. That the Law of God, the Scriptures of the Old and New Testament, have nothing to do with the Institution of civil Magistracy, yea, to make Religion the essential Qualification of the Magistrates Office, is absurd, *Erastian*, &c. according to them, and all that the Scriptures does, in this particular is, That they add their Precept of commanding Obedience under Pain of Damnation, for all Persons to subject for Conscience Sake to this indefeasible Right of the People's Choice, and that without any Regard to the Qualifications of either Person or Office.

3^d. No Act of Maladministration can affect or forfeit this Office whilst the Majority of the People retain their Subjection. Hence they say, there can be no Tyrant nor Tyranny, where the People, either implicitly or explicitly subject, &c. The Absurdity of these Assertions and Principles of theirs, may appear at first View to any who are in any Measure acquainted with their Bible, or the History of the Church in this Land, or even the general History of the Nations; wherein it will appear from manifold Instances, that however, during the prevailing Power of Tyranny

and Oppression either civil or religious, these Tenets might be in Vogue, yet whenever Liberty got the Ascendant, these were always exploded, and the contrary set up, and ever since Christianity took Place, the Rule and Warrant for a Christian's Plea, either in Matters civil or ecclesiastick, has generally been the Bible, and the People's Inclinations, and Laws of the Land pled only so far as they were consistent with, and were corroborate by that divine Warrant. Sure, as is hinted above, this appears to have been manifestly the Case with this Land in all her reforming Periods, till the Period of the Revolution, when the Institution of both Ministry and Magistracy was changed from a divine covenanted Institution, to a human one, according to the Inclinations of the People : And our Authors, the Associate Presbytery, that they may be equal with the civil Government, in founding their Church upon the Inclinations of the People, have returned the Compliment by their ecclesiastick Authority, founding their State, or the Magistrates Office, upon the Inclinations of the People also; and so we need not wonder to see Things as they presently are, *viz.* Atheism and Deism universally prevailing, seeing it is such a Magistrates Business, yea, it must be his Office, to indulge and tolerate the People in whatever Error they think fit, yea, Paganism and Popery not excepted : For if the People choose it, that is as warrantable, according to the present Rule, as Prelacy or Presbytery either, and so they bind the Magistrate to maintain these, and the Ministry teaches the People the Duties of Obedience, Subjection and Maintenance, under Pain of Damnation ; and so Magistrates, Ministers and People, under such reciprocal malignant Influence of one another, are in a fair Way of helping one another to Hell and Destruction, from a Principle of Duty to one another, yea, and that under the Pain of Damnation if they do it not : Oh ! *Tell it not in Gath, &c.*

Thus they, and the high flown Loyalists before the Revolution, are as much at one, as *Herod* and *Pontius Pilate* were, *viz.* however, they jar, and are at Enmity together, anent some Points of Privilege concerning their own Interest, such as, the one will have this absolute indefeasible legislative Power residing in their King, who is their *summus Deus*

Deus, and the other in the People, whose Name and Authority they make Use of, as a Means to betray the People out of their most valuable Privileges, in that both agree in taking it from our Lord JESUS CHRIST.

Having thus taken a short Review of the gradual Steps of the Reformation attained to in these Lands, together with our sad Defection and Apostasy therefrom; it undeniably appears, That the Revolution-Constitution and Administration, both in Church and State, and the Principles that our Authors plead so much for, are both condemned by, and diametrically opposite to, and inconsistent with the Word of God and our Covenants, and the true reformed Religion sworn to be maintained in our solemn Covenants by our Reformers, wherein they abjured all these contrary Errors now so much pled for; we shall, in the next Place, take notice of several ridiculous, bare-faced and blunt Assertions, Self-inconsistencies, Contradictions and Absurdities, of which the greatest Part of this Performance doth consist.

And 1st. We shall observe, That the whole of their Arguments are calculated to make the World believe, that the Word of God required no Qualification at all essential to the being of a lawful Magistrate, but asserts strongly whoever are set up by any civil Society are lawful Magistrates, according to the preceptive Will of God, however wicked they are, either in their Persons or Administrations, and that in all Periods, Places and Cases, and that Subjection and Obedience to all such who are, and while they are acknowledged by civil Society as Magistrates, is due for Conscience's Sake, and that this Assertion of theirs, is likewise agreeable to our Covenants, and the Practice of our Reformers. It were needless to prove what we have now said, were it not, that many are so bare-faced, when they can neither find Scripture nor Reason to defend such gross and erroneous Doctrine, they have the Assurance to deny it, even tho' it be extant in Print under the Hands of the Authors; and therefore, for stopping the Mouths of such, take the following Citations, Page 88. "It must be remembered, That the Right of a People, to set up

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" civil Government, and choose Magistrates unto them-
 " selves, is not a positive Right, flowing from the divine
 " Favour, Approbation, or Gospel-grace, but it is a natural
 " moral Right, &c. Now, as the Precepts that have been ex-
 " plained, are a Rule of Duty, equally towards any who are,
 " and while they are acknowledged as Magistrates by civil
 " Society; so they are, and continue to be a Rule of Duty
 " in this Matter, particularly to all the Lord's People, in all
 " Periods, Places, and Cases, *Page 87.* but moreover, all
 " providential Magistrates are also preceptive, and that e-
 " qually in the above Respect (*viz.* as to the Origine of
 " their Office.) That the Conduct of all these may be very
 " far from agreeing equally unto the Precept, is granted-----
 " But the Office and Authority of them all, in itself con-
 " sidered, does equally arise from, and agree unto the pre-
 " ceptive Will of God, *Page 74.*---But also, That what-
 " ever Magistrates any civil State acknowledged, were to be
 " thus subjected to throughout the same, *Page 70.* Now,
 " this divine Law, not only endows Men in their present
 " Estate, with a natural Inclination to civil Society and
 " Government, but it prescribes unto them an indispensable
 " Necessity of erecting the same in some Form as a moral
 " Duty, the Obligation and Benefit whereof no Wickedness
 " in them can loose or forfeit, *Page 72, 76, and 77. &c.*"

This being the main Pillar of this their chimerical Fabrick,
 if it is struck down, the whole of this Building that they
 have so strongly daubed with the untempered Mortar of
 their own Invention, will tumble down about their Ears;
 which we doubt not to do, to the Conviction and Satisfac-
 tion of those who will weigh Things impartially in the Ba-
 lance of the Sanctuary, *Ezra xiii.* from 1. to 17. *Verse.*
 Tho' at the same Time, we are afraid, that the Authors of
 this Performance have gained such a superlative Esteem a-
 mong the Bulk of their Followers, especially such who are
 blinded and byassed by Prejudice and Interest, do persuade
 themselves of the Infallibility of their Verdict, that their
 bare and strong Assertions will be of more Weight with
 them, than all that can be advanced from Scripture or Rea-
 son to the contrary, however we hope all are not so: And
 therefore, we shall, *1st.* enquire upon what Foundation this

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main Pillar stands. And that it stands not upon the Rock of the Word of God, but upon the Sand of their own corrupt Invention and Fancy, is plain, in regard they have produced no Warrant from Scripture, for all the Wrangling they have made about it, nor indeed can there be any found, that makes this great Ordinance of Magistracy depend upon the precarious and corrupt Will and Inclination of Men; but we shall adduce several positive Precepts, plainly proving the contrary, *Deut. xvii. 14, 15. When thou art come into the Land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me, like as all the Nations that are about me: Thou shalt in any ways set him King over thee whom the Lord thy God shall choose: One from amongst thy Brethren shalt thou set King over thee: Thou mayst not set a Stranger over thee, which is not thy Brother. 2 Sam. xxiii. 2, 3, 4. The Spirit of the Lord spake by me, and his Word was in my Tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men must be just, ruling in the Fear of God: And he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds; as the tender Grass springing out of the Earth by clear shining after Rain. Exod. xviii. 21. Moreover, thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness; and place such over them; to be Rulers of Thousands, and Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens. 1 Cor. vi. 1. 6. Dare any of you having a Matter against another, go to Law before the Unjust, and not before the Saints? But Brother goeth to Law with Brother, and that before the Unbelievers. These are plain and positive Precepts, whereby God hath set Boundaries about this holy Ordinance of Magistracy, that it may not be prostitute, by bestowing it upon profane or wicked Persons, according to the corrupt Will and Inclinations of Men, any one of which is sufficient to overturn the whole of this pernicious, antisciptural and anarchical Scheme. We know, to evade the Force of these and the like plain Texts of Scripture, they tell the World, That the Qualifications there required, are only advantageous to such as have them, as*

Page 72. but not essential as to the Being of a lawful Magistrate, as Page 80. But we need not torture these and the like Texts of Scripture, to extort a Verdict from them in our Favours, as the Authors of this Performance are obliged to do with the Scriptures they alledge in their Favours, for both the Deceit and Absurdity of such an Alledgence from the plain Text, without any Commentary, will easily appear to the Impartial and Intelligent. For,

1st. By this Explication and Assertion, they allow no more to this great Ordinance of Magistracy, than what is common to all Mankind in general, even the most base, wicked and contemptible of them: For 'tis essential to the Well-being of all Men, even the most wicked, and very far to their Advantage, that they have the Qualifications required in these Texts, but not essential to their Being; and yet this is all, that they who pretend to esteem so highly of Magistrates allow to them, which is most absurd, and evidently destroys the Intention of the Spirit of God in these Texts: For nothing can be more plain, than that there is a Speciality to Kings and Rulers in these Texts; if not, we would ask them, for what Intent it is said, *He that ruleth over Men?* Their Assertion would make it run in general, *Men must be just*, without any Respect to such as rule over Men at all. Again, Why is it said, *Exod. xviii. 21. Moreover, thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Cavetousness, and place such over them to be Rulers?* Here 'tis plain, that only such were to be placed to rule over them: For 'tis certain, that all the People as well as their Rulers ought to have been such; and to have been so, would been very far to their Advantage, and yet our Authors allow no more to Magistrates. But 'tis plain, there is something special intended here to Rulers by the Spirit of God, and so in all these and the like Texts of Scripture cited, *Deut. xvii. 15. Thou shalt in any Ways set him King over thee, whom the Lord thy God shall choose: One from among thy Brethren shalt thou set King over thee: Thou mayst not set a Stranger over thee, &c.* Here indeed 'tis plain, that they are allowed, and so have a Right to set a King over them: But nothing can be more plain, than that

that they are not left at Liberty to set up whom they pleased to choose, but are positively and expressly, in the strongest Terms, limited and circumscribed in their Choice to him whom the Lord their God should choose. And the Choice of God is plainly held forth, both to them and us, both negatively and positively in this and the other Texts now cited, and which neither they nor we may, in any Way, under any Pretence whatever, dispense with; and that therefore, there is at least a Nullity in their Choice, when it is not according to the Rule so positively prescribed by God in his holy Word.

See this clearly demonstrated by Mr. *Frazer* upon Separation from corrupt Ministers, *Page 46, 47, 48, 49, 50, 51, 52, 53, 54. &c. Hind let loose, 2d. Edition, Page 349, 350, 351, 352.* But the Explication our Authors put upon these and the like Texts of Scripture, carries plainly an awful Absurdity in it. For,

1st. They cannot be so bare-faced as to refuse, and therefore are obliged to grant, *That God the sovereign Lawgiver of Heaven and Earth, hath plainly declared his Will concerning the Choice of Magistrates,* in these, and the like positive Precepts, who shall, and who shall not be chosen, and yet, notwithstanding, they allow the People, or the civil Society a Negative over God, the supreme Lawgiver of Heaven and Earth in this Matter: This they will not get refused, seeing 'tis the plain and necessary Consequence of their own Explication of these Scriptures; for, tho' they grant these scriptural Qualifications are essential to the Well-being; yet they refuse them to be essential to the Being of a lawful Magistrate. They say, *Page 80.* "It is manifest therefore, That the due Measure and Performance of scriptural Qualifications and Duties belong not to the Being and Validity of the Magistrates Office, but to the Well-being and Usefulness thereof." In which Description there is a gross Absurdity and an high Reflection upon the infinite Wisdom and Goodness of God; for, if scriptural Qualifications be essential to the Usefulness of the Magistrates Office, (which they here grant) then they must also be essential to the Being of it, else the Office of the Magistrate must be useless, even according to their own Description of

is it here; and if the Office of the Magistrate be useless, without the due Measure and Performance of scriptural Qualifications, which they themselves acknowledge, then it cannot be the Ordinance of God; and therefore can neither challenge Subjection nor Obedience for Conscience's Sake; neither can it be said, that he who resists such a Magistrate (if such may be so called) resists the Ordinance of God, for none of God's Ordinances are useless: But if, notwithstanding of what they have granted, they will have such to be the Ordinance of God, they cast a very high and horrid Reflection upon the infinite Wisdom and Goodness of God, while they say any Thing can be his Ordinance that is useless; but they have said, that the due Measure and Performance of scriptural Qualifications are essential to the Usefulness of the Magistrates Office: Therefore the Magistrates Office without them must be useless, for nothing can be without what is essential to its Being.

But further, nothing can be more plain, than that these Scripture-precepts, and particularly the last, plainly and chiefly respects the Office, *Thou shalt in any ways set him King over thee, whom the Lord thy God shall choose: One from among thy Brethren shalt thou set King over thee: Thou mayst not set a Stranger over thee, &c.* Which plainly points at the very Deed of Constitution, the very Action of setting up Kings, positively in the most peremptory Way, circumscribing both them and us, whom we shall, and whom we shall not confer this honourable Office upon. And it is but a Blind, to tell the World, that they grant that those who have these Qualifications, have by far the Advantage, or that they are essential to the Well-being of the Office; while, at the same Time, they tell us, *Page 87.* "Moreover, all providential Magistrates are also preceptive, and that equally in the above Respect (*viz.* as to "the Origine of their Office") and what they understand by all providential Magistrates, is plain, *viz.* all those that are set up by civil Society, and while they are owned by them, let them be never so wicked, and utterly void of these scriptural Qualifications that God has positively required in his holy Word, and that their Office and Authority is as valid, and doth arise from, and agree to the

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preceptive Will of God, as well as those who are possessed of the scriptural Qualifications. This is plain from *Page 87.* formerly cited ; whereby 'tis evident, that the Will of Man or the civil Society, legitimates the Magistrates Office and Authority, not only without, but even contrary to the Will of God, plainly declared to us by his holy Spirit, in the forecited and the like Scriptures. This is no less (tho' we cannot without Horror, Amazement, Indignation and Detestation, express it) than a robbing of God of that incommunicable Prerogative of his absolute Sovereignty, and giving it to corrupt Men, whereby they have Power to receive or reject the Law of God in this Matter at their Pleasure, and their Deed will be as valid, when contrary, as when according to his holy Law in this Matter ; and why our Authors should not allow them the same Prerogative in all other Cases we know not, seeing 'tis but a Contempt of the same Authority, *James ii. 10, 11. He that offends in one, is guilty of all.* This is to give God the supreme Lawgiver only a consultative Power in the Institution and Constitution of Magistracy, and the civil Society, be they never so wicked, an absolute and definitive Power ; and if this favours not more of Blasphemy, than something else they charge with it, we shall refer it to the Impartial and Unprejudiced. We might have expected such loose and dangerous latitudinarian Doctrine from some other Hand, than those who pretend to Reformation, and that according to our Covenants. Surely 'tis for a Lamentation, 'tis no less than making the Will of the civil Society the supreme Law in this Matter : They tell us indeed in the forecited *Page*, that 'tis agreeable to the preceptive Will of God, that it should be so in this Matter. If it be so, we hope, we shall be amongst the last that shall quarrel it, but they have not yet told us where that Precept is to be found, whether in the Old or New Testament, or if 'tis to be found any where else ; any Precept whereby the whole of these scriptural Qualifications, as well as the Election of Magistrates, are left entirely at the Discretion of any civil Society, be they never so holy, far less to the most corrupt and wicked of them : When they produce such a Precept, either from Old or New Testament, we shall humbly acknowledge our Error, confess our Fault, and retract what

we have here advanced, but, till then, they must excuse us to retain our Sentiments upon this Head. We grant, that the Election of the People is an essential Part of the Constitution of a lawful Magistrate agreeable to the preceptive Will of God, according to the forecited Scriptures ; but, that their Election alone, exclusive of, and without any Regard had to scriptural Qualifications, positively required by God the supreme Lawgiver of Heaven and Earth, is so, is absolutely refused, as a Doctrine no less dangerous and pernicious, than 'tis strange and new ; and which, for all their strong Assertions, they have not yet proved, nor ever shall be able to do.

The Author of the Vindication of Mr. *James Renwick's* Testimony saith, *Page 160.* " As that Authority which is " God's Ordinance, must have his Institution ; so it must " have his divine Constitution from himself and by the " People ; Wherever there is Authority to be owned of Men, " there must be these two, Constitution from God, and " Constitution from the People." And *Page 161.* " But in " regard he doth not now, by any special Revelation de- " termine who shall be the Governours in this or that " Place ; therefore he makes this Constitution mediately, " by the Mediation of Men, giving them Rules how they " are to proceed in setting them up. — When Men " therefore do act according to the divine Rule, in the mould- " ing and erecting Government and Governours, there the " Constitution is of God, though it be not immediate----- " Whatsoever Power hath no Constitution from God, ei- " ther immediate or mediate, cannot be owned." And *Page 162.* " 1st. In the very Directions about making and set- " ting up of Kings, the Lord shows what Conditions shall " be required of them, *Deut. xvii. 15.* &c. The Quali- " fications they should have are rehearsed, as *Rom. xiii. 3,* " 4. Therefore none are to be set up but upon these Condi- " tions, and none are to be obeyed but such as have these " Qualifications." 2^{dly}, This Notion and Explication must be grossly absurd, in regard, it is further evident, That they thereby deny Magistracy to be an Ordinance of God ; for there is no Ordinance of God's Institution, either in Old or New Testament, but what hath special Qualificati-

ons that are essential to them, and 'tis only such that have the Promise, and challengeth our conscientious Regard and Observation; none of God's holy Ordinances, either as to Matter or Manner of their Constitution, being set upon such a precarious Footing, as the Will and Inclinations even of the best of Men, and far less (as they assert) upon the Will of the most corrupt and wicked of them, to make the least Insinuation of such a Thing, and far more so bare-facedly to assert it, is most absurd and derogatory to the Glory of God in all his Perfections. 'Tis needless to prove this, it being so plain, that we suppose none who have even but a small Acquaintance with the Scriptures will deny it, and tho' they would, it would not do with them; for nothing can be more obvious, than that all the Ordinances under the Old Testament Dispensation were so. All the Sacrifices, the New Moons and Sabbaths, the Priests and *Levites* in their Order, the Tabernacle and the Temple, and all Things thereto belonging; the least Pin, *See thou make all Things according to the Pattern shown in the Mount*, Circumcision and the Passover; and so likeways, under the New Testament, the preaching of the Gospel, the Sacraments, Baptism and the Lord's Supper, the Minister of the Gospel the Ruling Elder, and the Deacon, &c. But none of them more plain and peremptory than this great Ordinance of Magistracy, and some of them not so clearly, and yet justly held by the true Church of Christ; and therefore, to say that these Qualifications so positively required in the Word of God, are not essential to the Being of the lawful Magistrate, is no less than a denying Magistracy to be an Ordinance of God; for by denying the essential Qualifications to the Being of the lawful Magistrate, 'tis plain from what is already observed, that they maintain that Magistracy is not an Ordinance of God, or else as great an Absurdity, viz. That no Ordinance institute by God, either in Old or New Testament, hath any Qualifications that are essential to their Being, and therefore may be lawful without them; and so they may, upon the same Grounds, tell us, that the Office of the Ministry, hath no Qualifications essential to its Being, but only to its Well-being, and so may lawfully be without them, as well as the Magistrate,

and so of all other Ordinances, whereby they invalidate the Office of the Gospel-Minister as much as the Magistrate, which is plain from these Scriptures, wherein both their Qualifications are required with equal Authority and Strictness. The Qualifications of the Gospel-Minister are set down, *Titus i. 7, 8, For a Bishop must be blameless, as the Steward of God, &c. And 1 Tim. iii. 2, 3, 4, 6, 7. A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, &c.* The Qualifications of the Magistrate are, *Deut xvii. 15.----20. Thou shalt in any ways set him King over thee whom the Lord thy God shall choose: One from among thy Brethren shalt thou set King over thee: Thou mayst not set a Stranger over thee, which is not thy Brother, &c. 2 Sam. xxiii. 2, 3, 4---6, 7. The Spirit of the Lord spake by me, and his Word was in my Tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men must be just, ruling in the Fear of God, &c. Exod. xviii. 21,---26. Moreover, thou shalt provide out of all the People, able Men, such as fear God, Men of Truth, hating Covetousness; and place such over them, to be Rulers, &c. 1 Cor. vi. 1,---7. Dare any of you having a Matter against another, go to Law before the Unjust, and not before the Saints? Deut. i. 13. Neh. vii. 2. Jer. xxx. 21. Psal. xii. 8. Psal. cxl. 11. Num. xxvii. 18. Rom. xiii. 3, 4, 5, 6. 1 Pet. ii. 13, 14. &c.*

Hence 'tis plain, from comparing these Scriptures, that the Qualifications of the Magistrate are required in the very same, or as strong Terms as the Qualifications of the Minister; and seeing it hath pleased the Lord, by his Spirit, in his Word, to make no Difference as to the Essentiality of these Qualifications, it is not easy to understand, how Men of any Denomination, whether Ministers or private Christians, dare take it upon them to do it, either to pervert or alienate such plain and positive Precepts, especially considering what is said, *Deut. iv. 2. and xii. 32. Prov. 30. 6. and Rev. xxii. 18, 19.* At this Rate, Men may evade the Force of the most plain and clear Scripture Precepts, Promises, or Threatnings; and so we shall have no Security for the most valuable Doctrines of the Gospel, yea, for the whole of revealed Religion, for what Point
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of Truth hath not some one or other, at some Time or other, endeavoured this Way to subvert? In the forecited Scriptures, 'tis said, *A Bishop must be blameless, &c.* From which 'tis evident, there is nothing more positively required of the Bishop, but the very same Thing is required of the King or Ruler, *He that ruleth over Men must be just, &c. Thou shalt in any Ways set him King over thee, &c.* Where 'tis plain, the Words *must* and *shalt*, are as strongly exprest concerning the King or Ruler as the Bishop, and therefore such as will deny the scriptural Qualifications to be essential to a lawful Magistrate, must, for the same Reason, deny them to the Being of a lawful Minister, which is most absurd. See *Hind let loose*, 2d Edition, Page 349, 350, 351, 352, Likewise see Page 440, 441.

Again, This is further evident from those Scriptures that constitute both Judges and Priests, Magistrates and Ministers, upon the same Footing, having their Authority derived from the same Fountain, the Law of GOD, where the same Subjection and Obedience, under the same Pains, is required equally of both; such as 2 *Chron. xix. 5-----11. And he set Judges in the Land, throughout all the fenced Cities of Judah ----- And said to the Judges, Take heed what ye do, for ye judge not for Man but for the Lord, who is with you in the Judgment: Wherefore, now, let the Fear of the Lord be upon you, take heed and do it, &c. Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, for the Judgment of the Lord ----- And he charged them, saying, Thus shall ye do in the Fear of the Lord faithfully, and with a perfect Heart, &c. Deut. xvii. 9-----12. And thou shalt come unto the Priests the Levites, and to the Judge, that shall be in those Days, and enquire; and they shall shew thee the Sentence of Judgment.----- And the Man that will do presumptuously, and will not hearken unto the Priest (that standeth to minister there before the Lord thy God,) or unto the Judge, even that Man shall die, and thou shalt put away the Evil from Israel. And therefore, seeing it hath pleased the Lord, by his holy Spirit in his own Word, to set Judge and Priest, Magistrate and Minister, upon a Level in their different Spheres, both having their Authority derived from the Law*

of God, and both having the same End, viz. the Advancement of his Glory, and the Qualifications of both required by God with equal Strictness, it is plain, that the Qualifications required in Scripture, are no less essential to the Being of the lawful Magistrate, than they are to the Being of the lawful Minister of the Gospel, and therefore, while our Authors deny scriptural Qualifications to be essential to the Being of a lawful Magistrate, they must, at the same Time, deny them to be essential to the Minister also, (which is another very gross Absurdity,) and so, whoever the People shall chuse, and the Presbytery ordain, are lawful Ministers, let them be never so wicked otherwise erroneous in Principle, and scandalous in Practice, and therefore are to be subjected to, in lawful Commands for Conscience sake, under Pain of rejecting GOD's Ordinance; and therefore it is unlawful to separate, withdraw, or secede from any Church Judicatory or Minister, be they never so corrupt or scandalous in Principles and Practice, while the Body of the People own them, and does not withdraw from, and cast them off; and that this is grossly absurd, we suppose, will be superfluous to prove: All the Protestant Churches, and all who withdraw from Prelacy, as well as all the Dissenters from the Revolution Church in *Scotland*, are Witnesses of the Absurdity thereof; and who, amongst all these, more forward than our Authors now, and their Followers, for separating from a Church and Ministers, who yet are owned and countenanced by the Body of the People, and ordained by the Presbytery; and so, according to them, are lawful Ministers of the Gospel; and yet they can tell us, *Page 50.* "That such a Measure
 "and Performance of these Qualifications and Duties cannot
 "be required for the Being of the Magistrates Office, either
 "as essential to it, or a Condition of it, *sine qua non* : 1st.
 "It cannot be required as essential thereunto, for then it
 "would be the same Thing with Magistracy, which is
 "grossly absurd, and big with Absurdities. In the next
 "Place, it cannot be a Condition of it, *sine qua non*, or
 "without which one is not really a Magistrate, however far
 "sustained as such, by civil Society; for then no Person
 "could be really a Magistrate, unless he were so faultlessly."
 But this great Absurdity that they alledge is so big with
 Absur-

Absurdities, if it is right brought forth, is very likely to ~~for~~ther itself upon our Authors themselves, seeing it strikes home as strongly against the scriptural Qualifications being essential to the Being of a lawful Minister: For (according to them) it cannot be essential to the Being of his Office; for then it would be the same Thing with Ministry, which (say they) "is grossly absurd, and big with Absurdities."

Again, It cannot be a Condition of it, *sine qua non*, or, without which one is not really a Minister, however far sustained as such by the People, for then no Person could be really a Minister, unless he were so faultlessly: But who, amongst those that profess to be Ministers of the Gospel, will pretend to have these scriptural Qualifications faultlessly, more than Magistrates? We suppose, that even our Authors themselves will not pretend to it; and yet we believe they will not willingly grant that they are not really Ministers; and yet, by this their alledged Absurdity, they have stripped themselves of any real Mission as Ministers of the Gospel; but their Argument here is both weak and absurd: For who knows not that it is essential to the Being of a real Christian, that he have Faith in JESUS CHRIST; it being made so by the Will of the Sovereign Law-giver; and so likewise Holiness; and yet who will be so absurd and foolish for that Reason, as to say, That Faith is the same Thing with a Christian, or to alledge, That none will be Christians but such as have Faith and Holiness in Perfection, or faultlessly? Such weak and perverse Reasoning, as it comes from their Hands, who have got such Esteem with the Bulk of their Followers may find Credit with some; but, nevertheless, it is an Evidence of a bad Cause, when they are driven to such desperate Shifts for the Defence thereof. But they tell us further, *Page 56.* that this their Principle is agreeable to the plain Tenor of Scripture, and to the Principles of all the reformed Churches, particularly of this Church in her Confession and Covenants; but their Explication and Application of these Scriptures they cite, as well as our Covenants for the Proof of this Principle, when weighed in the Balance of the Sanctuary, will be found light and wanting, and as perverse and absurd as the Principle itself. And, *1st,* seeing the Principle itself, maintained by our Authors, is corrupt
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and absurd, and contrary to Scripture, as has been already proved, and shall be more fully, it is not to be supposed, that it can be justified, either by Scripture, our Covenants, or the Judgment of our Reformers: For, though it were true, which yet is absolutely false, that either our Covenants, or the Judgment of our Reformers, justifies this their corrupt Scheme, it would be little to the Purpose, while it is condemned by the Word of GOD; but that their Scheme is not agreeable, but diametrically opposite to the Judgment and Practice of our Reformers, even from the Times of our earliest Reformation, as well as our Covenants National and Solemn League, is sufficiently proved above, so that it would be superfluous to come over it again; though, by a more narrow Examination of what they advance, both with Reference to the Judgment and Practice of our Reformers, and our Covenants, as alledged by them, to favour their Cause, we could easily discover a great deal more of their deceitful, weak and absurd Reasoning; but, for Brevity, we forbear it at the Time: But, if what we have said upon that already do not suffice, and it be not done by some other Hand, it may perhaps be further considered afterwards. But, *adly*. The first Scripture they mention, is, *Prov. xxiv. 21. My Son, fear thou the Lord, and the King. And meddle not with them that are given to change.* They say, "Tho' these Words be expressed in the singular Number,----they must be taken in a plural Sense;----nor could Solomon while himself a King, be partial in this Case; because he spake as moved by the Holy Ghost."

We shall be very far from alledging that Solomon was partial in this Case, and shall not refuse but it may be safely understood, as requiring a dutiful Subjection and Obedience, not only to Solomon, but likewise all other Kings and Rulers who are so, really and lawfully, according to the forecited Precepts contained in the Word of God; but to alledge, that these Words can be understood in a plural Sense, according to the Explication of our Authors, *viz.* to all that bear the Name of Kings, who are acknowledged by the Kingdom, or *primores regni*, as Kings, and while they do so acknowledge them, though they should be chargeable with unparalleled Evils, not only in their private Character

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and Conduct, but in their publick Administration, is most absurd. They may tell us also, upon the same Account, that all those, whom any Kingdom acknowledges as Gods, and Priests for their false Worship, and while they do so acknowledge them, are to be feared according to this Precept; seeing both idolatrous Priests, and idolatrous Kings, are equally contrary to the Will of GOD, and Breaches of his holy Law; and it rarely, if ever, happens but they go together: These Lands and Kingdoms, that set up such Rulers, rarely, if ever, miss to be defiled with Idolatry, as a just Punishment of such a Sin, which is too evident in the Lands wherein we now live; whereas that Kingdom and People, who, from a Principle of holy filial Fear towards GOD, set up righteous Rulers, such as he requires by his holy Law, are always purged from Idolatry. The History of the Kings of *Israel* and *Judah* will sufficiently prove this, besides several Instances in our own and other Lands already mentioned; and therefore, to put such a Sense upon this or any other Text of Scripture, is absurd and injurious to Truth: For it is certain, the Remains of natural Light teach the Being of a God, and that he is to be worshipped and feared. See Mr. *Miller's* History of the Propagation of Christianity, Vol. I. Chap. i. Page 12, 13, 14, and Chap. ii. and Cap. vii. Vol. II. And no Wickedness in them can loose them from their Subjection and Obedience to him; though, by that Light, the Heathen, &c. have not the Knowledge of the true GOD, and how he is to be worshipped and feared. And hence it is, that, according to their different Inclinations, and corrupt Fancies, they set up different Gods, or different Representations of the true GOD, and different Ways of worshipping and serving him. And so it is said of *Judah*, when turning aside to heathenish Idolatry, *According to thy Cities are thy Gods, O Judah*; and just so is it with their Kings: For though the Remains of Nature's Light teach them to seek and set up some Sort of Order and Government amongst them; and though no Wickedness in them can loose them from their Obligation to the Law of GOD; but, instead of loosing them, binds them over to the Curse for every Transgression thereof; *Cursed is every one that continueth not in all Things that are*

written in the Law to do them, Gal. iii. 10. Deut. xxvii. 26. all the Children of Men being under an indispensable Obligation to fulfil the Law of GOD. But how grossly absurd is it to say, because Men by Nature are under an indispensable Obligation to fulfil the Law of GOD, that therefore they have a Right to break his Law? But it is already proved, that it is contrary to plain and positive Precepts of GOD's Law, to set up or acknowledge such as Magistrates, who are void of scriptural Qualifications; and far more such who are possessed of the very opposite Vices.

Here, as well as in other Places of this Performance, our Authors industriously confound the Obligation that Men are under by Nature to fulfil the Law, and the Right and Privilege that is to be had by the Law, in order to blindfold their implicate Followers, and, as much as they can, to cover the Truth from such who desire the Knowledge of it; For *we know that what Things soever the Law saith, it saith to them that are under the Law: That every Mouth may be stopped, and all the World may become guilty before God, &c. Ro. iii. 19, 20.* So that none can plead any Right or Privilege by Nature from the Law, till once they not only give a complete and perfect Obedience to it, but also give a complete and adequate Satisfaction for the Breach of it in Adam; but none is able to fulfil the Law, or give Satisfaction for the Breach thereof; *There is not a just Man upon the Earth that doth good and sinneth not, Eccl. vii. 20. Psal. 14. 3. Rom. iii. 10, 11, 12.* Therefore none can plead any Right or Privilege by Nature from the Law. And how absurd, and contrary to, and destructive of the Doctrine of the Gospel, it is to teach Men to plead, or that they can have any Right or Privilege by Nature since our Fall in Adam, is so evident, we need say nothing to prove it, and our Authors themselves are not ignorant of it; and it is very strange to find them who set up so much for the Vindication of the Doctrine of the Gospel, teaching what is so utterly destructive of it; But this might be sufficient to prove the Badness of their Cause, when they are driven to plead for such Absurdities and Errors, even contrary to their known Doctrine they ordinarily teach in other Cases, for the Support and Maintenance of this their corrupt and anti-scrip-

scriptural Scheme ; for as the Doctrine of the Gospel doth not teach it, so Nature can give no Right to Men of any Denomination whatsoever, to set up King or Rulers contrary to the Law of God, according to their own corrupt Fancy and Inclination ; and if any shall notwithstanding set up such to be their Governors, they can no more be the Ordinance of God, and can no more challenge conscientious Subjection and Obedience, than their false gods, and idolatrous Priests ; for however far it may be the Duty of People who makes a Compact or Agreement with such to fulfil it (so far as it is in its own Nature moral) to them as well as others, this will never constitute them lawful Magistrates, to whom we are bound by the Law of God to give Subjection for Conscience Sake, under the Pain of Damnation. For we suppose, a Company of Robbers who constitute themselves into a Society or Corporation, tho' they are resolved to rob and plunder as much as they can by the Power of Force, and to destroy all that oppose their unjust Violence ; yet, in regard it cannot be refused, that they, as well as others, are by the Remains of Nature's Light taught the Necessity of maintaining good Order and Government amongst themselves ; does therefore set up one over them, and gives him Authority to repress and punish all Robbery, Oppression and Unjustice within their own Society, and, at the same Time, takes no Notice of, but tolerates all other Breaches of God's Law (and even those too, except within their own Society) such as Idolatry, Adultery, Blasphemy, Atheism, Murder, the Profanation of God's holy Name and Day, &c. without controul. Such an One so set up, no Doubt is the Governor of that Society ; and while they continue in that sinful Confederacy, they are bound to submit to him, so long as he rules them according to their Compact with him, so far as 'tis in its own Nature moral ; yet we suppose no Body will be so absurd, as to say, such an One is a lawful Magistrate to whom Subjection and Obedience is due for Conscience Sake ; their very Being as such, being contrary to the Law of God, they cannot be capable of putting forth any lawful Acts ; tho' they may do some Things materially, yet they can do nothing formally good and just ; so is it with all Heathens and Idolaters

laters, their very Being (not as Men) but as such, are unlawful; and therefore, their setting up such to govern them must be so likewise. And 'tis further worthy our Notice, That Heathens and Idolaters, &c. takes special Care to set up one always of their own Principles, and that they are specially to take Care of the Maintenance and Propagation of their false Worship; and seeing therefore the Power of all such Rulers, are not only employed for maintaining some Order (as our Authors say) but chiefly for the Support of the Kingdom of Satan, in Opposition to the Kingdom and Interest of Jesus Christ, and are such who give their Power to the Beast, by the Maintenance of their false and idolatrous Worship, they cannot be lawful Rulers: And how strange is it then, that such who profess to be Christians, should be less zealous for, and careful of the true Religion, and for the Maintenance of the Kingdom and Interest of Jesus Christ, than they are for the Kingdom of Satan? See Mr. *Miller's History of the Propagation of Christianity*, Vol. 1st Chap. 2^d. Page 247, 248. And how grossly absurd is it to plead, that those who thus always employ their Power in Favours of the Kingdom of Satan, and against the Interest and Kingdom of Jesus Christ, and, at best, but tolerate some Part of the Truth, so far as it serves their own Ends, while, by their wicked Laws, they establish the Interest of Satan, are lawful Magistrates, and the Ordinance of God? Who can swallow down such gross and poisonous Doctrine? Hath God appointed Ordinances for the Support of Satan's Kingdom, and for the Propagation of the Works of the Devil, while yet the great End of his Manifestation in the Flesh was to destroy the Works of the Devil? Surely this is a Doctrine not according to Truth and Godliness whoever teach or receive it.

But further, upon the latter Clause of this Text, they say, Page 60. "And now 'tis supposed, that there will readily be
 " some Men given to change-----out of the old Road of
 " Duty towards civil Superiors upon new Pretences, and
 " where Innovations are made here, there will readily be
 " some Change in the Profession or Practice of Religion, as
 " the Fear of the Lord and the King are linked together,
 " and the Text speaks jointly of being given to Change

“ in both at the same Time. 'Tis here implied, That the
 “ Children of God are in Danger of meddling with such
 “ Persons, and have special need to be upon their Guard
 “ against them. Again, there is here a solemn Charge given
 “ to the Sons of God, to notice the Danger they are in of
 “ being led aside by the specious Pretences that such Per-
 “ sons may use, and not so much as meddle with them,
 “ for if they stand not at a Distance, they readily may be in-
 “ tangled.” Where,

1st. We shall observe, what they call the old Road of Duty to civil Superiors, is just Subjection and Obedience to all Rulers that are acknowledged by civil Society, and while they are so acknowledged, be they never so wicked otherways, and that for Conscience Sake; but that this is not the old Road of Duty required by the Word of God, is already evident from what is said; and that it is not the old Road of Duty we are bound to by our Covenants agreeable thereto, is no less plain to such who are willing to see and know the Truth. See this plainly demonstrate, *Hind let loose*, 2d. Edition, Page 423, 424, 425, 426.

But further, we see that what our Authors here teach, is so far from being the old Road of Duty, that 'tis the very Reverse of it, as described by the holy Spirit of God, which plainly shews their perverting this as well as other Texts they cite, to make the World believe that they favour their corrupt Scheme. It were endless to cite all the Scriptures that might be advanced clearly proving the Absurdity of what they here and elsewhere advance; we shall only mention a few to what are already adduced. *Psal.* xv. 1----4. *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He that walketh uprightly, and worketh Righteousness.----In whose Eyes a vile Person is contemned; but he honoureth them that fear the Lord, &c. Psal.* xl. 4. *Prov.* xxix. 27. 2 *Kings* iii. 13, 14.

Now, this Description of those that *fear the Lord, and shall dwell in his holy Hill*, is very consistent with the Text our Authors here cite, *Prov.* xxiv. 21. *My Son, fear thou the Lord and the King*; but utterly inconsistent with their Explication of it; for 'tis plain from the Scriptures already cited, 2 *Sam.* xxiii. 3.----*He that ruleth over Men must be just,*
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ruling in the Fear of God: From which 'tis evident, that all who justly deserve the Title of King or Ruler, must be such as fear the Lord, and therefore may and ought to be feared and honoured, in a Consistency with fearing the Lord, and will be feared and honoured by all those that truly fear the Lord, *and shall dwell in his holy Hill*. But that this Text teacheth that those that fear the Lord are likewise bound to fear and honour every vile and wicked Person that takes to themselves, or has conferred upon them, by the corrupt Will of any civil Society, even without, and contrary to the express Qualifications required by God in his Word, the Title of Kings or Rulers, is absolutely false and ridiculously absurd. Mr. Gee on Magistracy, Page 34, 35, 36, 130, 133, 135. For the Text cited is express, *in whose Eyes a vile Person is contemned*; but how can we both fear and condemn the same Person? And yet, tho' they should have the Title of a King or Ruler conferred upon them, tho' it should be by the Will of the civil Society, yet they must be contemned by all that fear the Lord, and shall dwell in his holy Hill; and yet our Authors tell us, be they never so vile and wicked, either in their private Conduct, or publick Administration, be they Idolaters, Adulterers, Blasphemers, Sabbath-breakers, Murderers, Usurpers of the Throne, Crown and Royal Prerogatives of Jesus Christ, Zion's glorious King, *setting themselves in the Temple of God, and exalting themselves above all that is called God*, by dispensing with his Laws, and substituting in Room of his their own wicked Laws, by which they establish Iniquity, commanding the Profanation of his holy Name, Day and Ordinances, &c. &c. Yet our Authors tell us, they must be feared, and that because 'tis the Will of the civil Society to set them up and acknowledge them, tho' the Spirit of the Lord gives it as the Character of all those that fear the Lord, that all such vile Persons are despised in their Eyes. And whether we should take the Verdict of the holy Ghost, or their's, will be soon determined by them that truly fear the Lord. They say, that the Fear of the Lord and the King are linked together. But this, instead of proving what they alledge, is an unanswerable Argument against them,

them ; for, if we are to fear the King, only in a Consistency with fearing the Lord, which is certainly true, and which can very well stand with fearing all who are really Kings, according to God's preceptive Ordination ; then it cannot be understood of such Kings as they describe. Who but such as shut their Eyes against the clearest Light that shines forth, both from Scripture and Reason, can believe, that a fearing of God and Idolaters, Adulterers, Murderers, Blasphemers, Profaners of the Sabbath, &c. are linked together, while the Spirit of the Lord tells us, *That all such vile Persons are condemned in the Eyes of them that fear the Lord*, *Prov. xxix. 27. Psal. xl. 4. 2 Kings iii. 13, 14.* See *Hind let loose*, 2d Edition, Page 392, 393. 456. They may upon as good Ground tell us, That Light and Darkeness are inseparably linked together, that there is Concord betwixt *Christ* and *Belial*, and that there is Communion betwixt the Temple of God and Idols. The one is no less true than the other. But,

2dly, If we fear God aright, we will have an universal Respect to all his Commandments ; but God requires in his Law, that the Idolater, Adulterer, Blasphemer, and Murderer, and Sabbath-breaker, shall be put to Death. See Mr. *Rutherford* on Liberty of Conscience, *Chap. xiii. Page 182. to---188. and Chap. xiv. 15, 16. likewise Chap. xxv. Page 309. to---314.* So far are they from having any Title to Fear or Honour, that they have no Title or Right to live on the Earth, *Deut. xiii. and xvii. 2, ---8. Lev. xx. 10. and xxiv. 11---16. Exod. xxxi. 14, 15. Exod. xxxv. 2. Num. xv. 32---36. Lev. xxiv. 17. Exod. xxi. 12. Num. iii. 10. and xviii. 7. And thou shalt appoint Aaron and his Sons, and they shall wait on their Priests Office, and the Stranger that cometh nigh shall be put to Death. Num. i. 51. 2 Sam. vi. 6, 7. 1 Chr. xiii. 10. Lev. xviii. 29, &c.* And unless our Authors can prove, that Kings and Rulers are under no Obligation to obey the Law of God, and so not liable to the Sanction of it, in Case of Transgression, they will never be able to prove, that such as are guilty of such capital Crimes, have a Right to live, far less a Title to Fear, Honour, Subjection, and Obedience as lawful Kings and Rulers ; which, if they attempt,

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they will find it a very hard Task, for with God there is no Respect of Persons, Kings and Beggars must stand on a Level at his Bar, and will be tried by the same Law. See *Hind let loose*, 2d Edition, Page 407. to----461. Likewise Page 665. to----682, &c. Page 690. to----703, &c. See Mr. *John Knox's* History, Page 422. "God is the universal Judge, as well unto the King as unto the People; so what his Word commands to be punished in the one, is not to be absolved in the other." And adds, ---- "That the People, yea, or a Part of the People, may not execute God's Judgment against their King, being an Offender. I am sure, ye have no other Warrant, except your own Imaginations, and the Opinion of such as more fear to offend their Princes than God." 1st Book *Dis. Chap.* 11. "Committers of horrible Crimes worthy of Death, if the civil Sword spare them, they should be holden as dead to us, and cursed in their Facts." And *Chap.* 10. "Committers of Adultery should not be overseen by the Kirk, albeit the civil Sword oversee them, but should be esteemed as dead and excommunicate in their wicked Fact."

2dly, Our Authors strongly insinuate, that all that differ from their Opinion about what they call the old Road of Duty, do likewise depart from the Fear of the Lord, and only such as are of their Mind make Conscience of fearing the Lord.

3dly, That all the Children of God are of their Opinion on this Head, and that no other Persons are his Children, and that those whom they call the Sons of God are in great Danger from such Persons, and are charged not so much as to meddle with them; for if they stand not at a Distance from them, they are in Hazard of being entangled. We shall not choose to judge so harshly of them, for we make no Question but some of the Sons of God may be found amongst them, who have espoused, and endeavour to maintain this antisciptural Scheme which they now hold, that is so opposite to the old Road of commanded Duty, tho' we think their doing so is no Evidence of it, and that 'tis at least more needful to warn People to keep at a Distance from them, being in far greater Hazard of being led aside from

from the old Path of Truth and Duty upon this Head by them, than by those Persons they falsely alledge are given to Change. For 'tis plain themselves are really the Persons given to Change, *Mal. ii. 8. But ye are departed out of the Way: Ye have caused many to stumble at the Law: Ye have corrupted the Covenant of Levi, saith the Lord of Hosts.* The next Text they cite for the Support of what they have alledged, from *Prov. xxiv. 21. (is Prov. viii. 15, 16.) By me Kings reign, and Princes decree Justice: By me Princes rule, and Nobles, even all the Judges of the Earth,* they say 'tis undeniable, that, in thir Words, the Mediator (for it cannot be understood but of Christ as Mediator) not only narrates the Government, but sustains the Authority of Judges and Kings, &c. We think indeed there is a great deal more in thir Words, than a bare narrating or mentioning the Governments; for here Christ, as Mediator, holds forth to us clearly his universal Sovereignty and Dominion over all the World, agreeable to that Name he has written upon his Vesture, and upon his Thigh, *King of Kings, and Lord of Lords*, by Virtue of which he sets up and pulls down at his Pleasure; but that he hereby sustains all the Kings and Judges of the Earth in a Way of Approbation of their Title and Authority as just and lawful, or that he ever taught *Jews* or *Gentiles* to fear or honour such Persons (whatever Titles they had acquired to themselves, or had conferred upon them by others) who were, or are guilty of such capital Crimes as above-mentioned, is utterly false and contrary to the Tenor of his whole Law given to the *Jews*, which is also moral and binding upon us. See Mr. *John Coten's* Exposition of the *xvi. Chap. of Revelation*, particularly *Verses 4, 5, 6, 7. &c.* printed at *London 1643. in Quarto.* See *Ames. de Conscienc. Lib. 5. Cap. 1. Quest. 9.* Mr. *Perkins* Exposition upon *Gal. v. 19, 20, 21.* whereby, instead of being taught to Fear and Subjection as due to such Persons, they are expressly and positively prohibited to set up any such.

2dly. They are expressly commanded to put them to Death, which is sufficiently proved above. And,

3dly. When contrary to his Will they did set up such, we find the Lord charging it upon them amongst the chief Causes

of his threatned Destruction against them, *Hosea viii.*

4. *They have set up Kings, but not by me: They made Princes, and I knew it not, &c.* Here 'tis undeniably evident, that tho' Christ as our Mediator, has an absolute Dominion over the whole World, yet he sustains not the Authority of any but such as are according to his preceptive Ordination; and none are so, but such as have the Qualifications required by him in his Word, far less those who are possessed of the opposite Vices: For, tho' he here says, *By me Kings reign*, it cannot be understood in an universal Way in the Sense our Adversaries here explain it, viz. in a Way of Approbation of the Authority of all the Kings and Judges of the Earth as just and lawful; for there are some that are not set up by him, and whom he knew not in that Sense, not only among the Heathen who were all such, but even in the Kingdom of Israel his own peculiar People, which is plain from *Hos. viii. 4. They have set up Kings, but not by me: They have made Princes, and I knew it not*; they were not by him, and he knew them not in a Way of Approbation of their Authority, as either just or lawful, and in another Sense it cannot be understood; for in any other Sense all Things are done by him, and nothing can subsist without his Knowledge: *Is their Evil in the City, and the Lord hath not done it?* Amos iii. 6. He knows the End from the Beginning. And therefore,

4thly, We find the Lord complaining against his People for their defiling his holy Name with the Carcasses of their Kings, and making the putting away of the Carcasses of their Kings, as well as their other Whoredoms, a Condition of his dwelling in the Midst of them for ever, *Ezek. xliii. 7.-----9. And my holy Name shall the House of Israel no more defile, neither they, nor their Kings, by their Whoredoms nor by the Carcasses of their Kings.-----Now let them put away their Whoredom, and the Carcasses of their Kings far from me, and I will dwell in the Midst of them for ever.*

From all which 'tis plain, that this Text makes nothing at all for, but against, them; and their Explication of it is evidently contrary to Scripture, and utterly inconsistent with themselves, seeing they always maintain that the Institution of Magistracy is from an absolute God, and not from Christ

1607/5548

(59)

Christ as Mediator, which we shall take some Notice of afterwards. The next Text they cite is, *Eccles. x. 4. If the Spirit of the Ruler rise up against thee, leave not thy Place; for yielding pacifieth great Offences.* They say, Page 60. " This Rising up of Spirit must be understood as———
" sinful, because the Person spoken to is supposed not as
" yet to have left his Place or Duty." But this Reason proves not that this Rising of the Spirit in the Ruler is groundless and sinful; for who knows not that a Person may be really keeping his Place of Subjection and Obedience to the Ruler, and yet be guilty of such Things as may give just Offence to him? And therefore, in such a Case, the Ruler may be angry and not sin; a Person may be guilty of several Transgressions of God's Law, such as, profaning his holy Name and Day, Adultery, Idolatry, Stealth or Robbery, &c.—while yet he hath not left his Place of Subjection and Obedience, and therefore is taught by this Precept (in a Consistency with keeping their Place of Subjection) to yield and submit to such Punishments as the Ruler shall justly inflict upon them for such Offences, which indeed is the only Thing that will satisfy a righteous Ruler, who is the Minister of God to thee for Good---a Revenger to execute Wrath upon him that doth Evil, Rom. xiii. 4. whereas an obstinate Resisting of the Ruler in the just Execution of his Office, no doubt would justly aggravate the Offence, which is plain from *Eccles. viii. 3. Be not hasty to go out of his Sight: Stand not in an evil Thing---&c.* Where 'tis plain, 'tis a Standing in an evil Thing in Opposition to the Ruler that's here forbidden. Moreover it will be found, that where the Spirit of God in Scripture, either directs or commands to shun or remove Offences, they are always supposed to be just Offences; and therefore this Precept makes nothing at all for our Authors Scheme; for here the Ruler is supposed to be just and lawful, and offended on account of the Subjects transgressing the Law of God, and inflicting just Punishment on that account according to the forecited Scripture, *Rom. xiii. 4.* And therefore nothing else can pacify such a Ruler's Wrath, and allay the just Rising of his Spirit, but the Offender's keeping his Place of Subjection and Obedience, in a Way of humbly

acknowledging his Wrong, professing his Sorrow for it, and submitting to such Punishment as the Ruler should, in an Adequateness to his Offence, according to the Law of God, inflict upon him for the same. See *Pool's Annotations upon Ecclesiastes* x. 4. They say farther same Page, "It will necessarily comprehend any Wrath or Wrong that a particular Subject may meet with at the Ruler's Hand, whether upon private Quarrels, or on account of Religion." And yet they say, The Subject is bound to use lawful Endeavours, as his Calling gives Access, for Self-preservation for vindicating his Innocency, and the Cause for which he suffers, and for having the Government reformed; he must at the same Time continue in Subjection and Obedience to the Ruler in lawful Matters." But how absurd and self-contradictory this is, is too obvious to be denied. For,

1st. If this Rising of Spirit (as they say) necessarily comprehend any Wrath or Wrong, then certainly there must be a yielding or keeping the Place of Subjection and Obedience, not only in lawful Commands, but in all Things be they never so unlawful; for if the Spirit of the Ruler rise up against me for worshipping God according to his own Appointment, for waiting upon his Ordinances, publick, private or secret, for keeping the Lord's Day holy, for refusing to blaspheme his Name, to commit Adultery, or murder my Neighbour, &c. I must, according to their Explication, yield to him in all or any of these Things, otherwise I cannot answer the End, viz. of pacifying his Wrath; for tho' I yield in all other Things, except I yield in that Particular whereupon the Offence or Rising of the Ruler's Spirit is stated, it cannot pacify his Wrath. And this is plain from their own Words; where they say, It necessarily comprehends any Wrath or Wrong, upon account of private Quarrels or Religion; and so at this Rate we must yield up all our civil and sacred Privileges and Duties, to satisfy the corrupt Lusts of wicked Rulers: So that 'tis plain, 'tis but a Blind to tell us, We must continue in Subjection and Obedience to the Ruler in lawful Matters. Have they not just now asserted, that the Rising of the Ruler's Spirit spoke of in this Text, is unjust and unlawful, in Opposition

to the whole Duties of Religion, either towards God or our Neighbour; while they say, It necessarily comprehends any Wrath or Wrong, upon private Quarrels, or on account of Religion? How absurd then and self-contradictory is it to tell us, with the next Breath, that 'tis only in lawful Matters? But the Reason would seem plain, *viz.* That they are under some Conviction themselves, that the Absurdity of such antiscriptural Doctrine is in Hazard to be discovered, and therefore they must cover it over with such deceitful juggling Shifts; for none but such as would renounce Christianity altogether, could receive it in its native Dress, *Isa. xxx. 1-----7. Wo to the rebellious Children, saith the Lord, that take Counsel, but not of me; and that cover with a Covering, but not of my Spirit, that they may add Sin to Sin, &c.* But their Inconsistency and Self-contradictoriness still more appears, while they justify our Reformers for not only refusing to yield Subjection and Obedience to the Ruler when his Spirit rose against them on account of Religion, but also their taking up Arms in Opposition to the Ruler in Defence of these very Points of Religion against which the Spirit of the Ruler did rise, and that even when he was acknowledged by the *Primores Regni*, and the Body of the Nation, which is plain from *Page 93.* where they give our Reformers, who rejected the Authority of *Charles II.* and *James VII.* the (just) Title of honourable Witnesses. And all the Distinctions and Shifts they can make here are to no Purpose; for it cannot make that Period differ from any other, as to the Lawfulness of it according to their Scheme, seeing they were acknowledged by the Body of the Nation; and therefore let them be what they will, and do what they will, either in their private Character and Conduct, or in their publick Administrations, and whatever Way they got into the Place of Power, seeing afterward they acquired the Consent and Subjection of the Body of the Nation, they were notwithstanding, according to them, lawful Magistrates, and that equally so even with the best, according to the preceptive Will of God, to whom Subjection and Obedience is due for Conscience Sake. And how absurd and self-contradictory this their Scheme, and Explication of the Scriptures for the Defence thereof is, is too obvious to be denied:

But

But we have too much Ground to believe, that if our worthy Reformers, whom our Authors justly stile Honourable Witnesses, had gained as little Reputation with their Followers, as some now, who do no more but espouse the same Truths that they sealed with their Blood; See Mr. *Rutherford* upon Liberty of Conscience, *Chap.* xxi. and xxiv. See also Mr. *Burcut*'s Exposition upon *Rev.* xviii. 6, 7. which yet they now call antigovernment and bloody Principles; there is little Ground to doubt, but them whom they now call Honourable Witnesses (which indeed is a Title that they justly deserve) would have got the disgraceful Title of antigovernment and bloody Men; seeing these very Truths they maintained and sealed with their Blood, are now by them called antigovernment and bloody Principles, &c. But what Consistency there is betwixt calling our Reformers Honourable Witnesses, and the Truths they maintained as their Testimony and witnessed for, dangerous and pernicious antigovernment and bloody Principles, the impartial World may judge. But we are sorry to have Ground to say, our Authors in this look too like those we read of, *Matth.* xxiii. 29---32. and *Luke* xi. 47---52. They justify (in Words) our Reformers, and the Truths they maintained in former Periods, that thereby they may recommend themselves to the Favour and Esteem of those who desire to espouse and maintain our covenanted Reformation, and may not be suspected as Enemies thereof, and to make us believe, that if they had been in the Days of our Fathers, that they would not have been Partakers with them in the Blood, and condemning of those Honourable Witnesses; while, upon the other Hand, least they should be suspected as Enemies to those who in our own Day are sworn Enemies to our covenanted Reformation, and be thereby exposed to the Dangers and Hardships and Sufferings that may attend a faithful espousing and maintaining of these Truths our Forefathers contended for and sealed with their Blood; and, that they may the more easily and effectually deter their credulous Followers from espousing our Reformation Principles, they give it out, that these very same Principles that they so much extol in our Reformers, are now dangerous and pernicious, anti-government and bloody

bloody Principles, everlive of civil Government, &c. excommunicating all that refuse to renounce the same; in which, tho' they extol the dead Witnesses who are now in their Sepulchres, they exactly copy after them who were the Instigators of their bloody Persecutors, endeavouring, if they could (tho' they are ashamed to do it so barefac'dly) by such unjust and injurious Calumnies and Reproaches cast upon the Truth and the Owners thereof, to stir up Persecution against those who now but espouse the same very Truths our Reformers maintained and sealed with their Blood: And whether in this they have not discovered more of bloody Principles than those they so unjustly charge with them, we shall leave the Impartial to judge. And as they have already drawn their ecclesiastick Sword against us, (tho' by Reason of its Bluntness, not being steeled with the Authority of God's Word, nor sharpened by his holy Spirit, we are sure it has done no Execution against us, but will return upon themselves, and all that maintain such Principles in Opposition to Truth and Duty) so we have no Ground to doubt, that if they had had the Power of the civil Sword in their Hand, we would have found the Weight of it before this Time, had not the Lord, by his sovereign Power and Goodness, bound up their Hands, for they have given sufficient Evidence of their Willingness to it.

The 3d Scripture they make Use of, is, *Luke xx. 25. Render therefore unto Cæsar the Things which be Cæsars, and unto God the Things which be Gods.* Where,

1st, It is plain, that those who proposed this Question to our Lord, had in their View, that he should expose himself to the Pains of the *Roman Law*, by disowning *Cæsar's* Title, that so they might deliver him to the Power and Authority of the Governor, which is plain from the 20th Ver. and herein they thought that they would be sure to ensnare him, being confident, that an acknowledging of *Cæsar's* Title and Authority to be lawful, was so evidently contrary to the Law that God had given to the *Jews*, both as a Church and Nation, that our Lord, who always taught the Way of God truly, without accepting the Person of any, would not, from any Regard to the pleasing or Fear of offending *Cæsar*, teach them that it was lawful to give Tri-
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bute to *Cæsar*, while it was so diametrically and obviously contrary to the Law of God, to acknowledge the Title and Authority of such an usurping Tyrant as lawful: They thought themselves absolutely sure, that he would not give his Verdict upon that Side of the Question; and they were no less sure, if he gave his Verdict upon the other Side, *viz.* that it was not lawful, which they thought he would certainly do, (which is plain from the End they propose, *viz.* that they might deliver him unto the Power and Authority of the Governor) that then they would have a sufficient Accusation against him, and therefore was by them judged (no doubt after deliberate Consideration) the most proper Question for ensnaring him; for then they could have, with the greatest Ease and Probability of Success, delivered him unto the Power and Authority of the Governor, in order to accomplish their wicked Intention against him: But, their carnal Policy being too shallow to comprehend his infinite Wisdom, they were quite disappointed, and their crafty and wicked Counsel, *Ahithophel*-like, turned into Foolishness; while our Lord, in his infinite Wisdom, gives them such an Answer, as made them marvel and hold their Peace, while they could not take hold of his Words before the People; wherein, though he did not in the least Degree acknowledge or teach the Lawfulness of *Cæsar's* Title and Authority, contrary to the Law of God, (which his crafty Enemies were confident he would not, as observed above); yet he no less defeated their wicked and malicious Design, while he gives them not the least Handle whereby they could find any Opportunity to deliver him unto the Power and Authority of the Governor; and therefore they marvelled and held their Peace at his Answer. Our Lord's Answer contains no Acknowledgment of *Cæsar's* Title to Tribute: See *Pool in Synopses Criticorum*, upon *Matth.* xxiii. 20, 21. *Protesters Vindication*, printed at *Edinburgh* 1716, Page 48. in *Quarto*.

Those who plead for holding Communion with a corrupt Church and Ministers, have strongly pled both the Command and Example of our Lord and his People, for justifying their Practice from these and the like Texts, with no less Shadow of Reason, than our Authors pretend here for ac-

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Acknowledging wicked and corrupt Kings, *Matth. xxiii. 1, 2, 3.* ----- *The Scribes and the Pharisees sit in Moles Seat. All therefore whatsoever they bid you observe, that observe and do, &c. Luke v. 14.* ----- *But go, and shew thyself to the Priest, and offer for thy Cleansing, &c. Luke xvii. 14. and Luke iv. 16. 17. Matth. iv. 23. And Jesus went about all Galilee, teaching in their Synagogues, &c.* And sometimes our Authors have pled from these and the like Scriptures, the Lawfulness of joining with a corrupt Church as strongly as they now plead, *Luke xx. 25. &c.* for joining with corrupt Rulers: But notwithstanding of these Scriptures they now teach, that it is lawful and Duty to separate from a corrupt Church and Ministers; but as there is no sufficient Ground, from these Texts or any Place of Scripture, to warrant joining with a Church or Ministers, who want scriptural Qualificationa, or are obstinate in their Scandals, so there is, at least, as little Warrant from this or any Place of Scripture, to join with a corrupt Magistracy, seeing the Qualifications of the one are as absolutely required as the other, as has been already shown: But, in our Lord's Answer, there is no Acknowledgment of *Cæsar's* Authority as lawful, or any Command to render Tribute to him. But, upon the contrary, it is plain, he still left the Claim unresolved as to any direct Answer, Whether it belonged to *Cæsar* or not? See Mr. *James Renwick's* Testimony vindicated, Page 189 He did not say it is lawful to pay Tribute to *Cæsar*, neither did he say it is not lawful to pay it; which yet were the Terms in which the Question was proposed: The Question was not, Is it lawful for us to give *Cæsar* the Things that are *Cæsar's*? but it was positively, *Is it lawful for us to give Tribute unto Cæsar, or not?* Whence it is evident our blessed Lord did not answer directly and positively to the Question proposed by these wicked Spies, but answered them so as they could not take hold of his Words before the People, as having said any thing against *Cæsar*, while he desired them to *render therefore unto Cæsar the Things which be Cæsar's*, all the Things that were just and due to him, without then determining what was his Due; and adds, *unto God the Things which be God's*; whereby he taught them, in general, not to rob God of these

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Things that are his, under Pretence of giving it to *Cæsar*. See Mr. *James Renwick's* Testimony vindicated, Page 189. And hence 'tis that they marvelled at his Answer, and held their Peace. From which 'tis plain that they did not take his Answer for a Command to give Tribute to *Cæsar*. See *Hind lei Loofe*, Page 294 and 705. See on Magistracy, Page 326---328. And what our Authors alledge from the Word therefore to prove their Explication of the Command, is extremely weak; they say, Page 64, "The Meaning is, as if our Lord had said, *Cæsar* is actually, and by the Nation's Consent, your supreme civil Ruler, as appears from this, that the Money you use bears his Image and Supercription." Who can but smile at such a weak and childish Argument? Who knows not that all the most bloody, blasphemous, idolatrous, murdering Tyrants and Usurpers, stamp their Image and Supercription upon the Coin of these Nations they usurp Authority over? But if their putting their Image, &c. upon the Coin be a sufficient Evidence of the Lawfulness of their Authority, then there never was a Tyrant nor Usurper in the World; and, how absurd this is, we refer to themselves to judge. We think it were more rational to say, that *Cæsar's* stamping his Image and Supercription upon their Coin, was an undeniable Evidence of his Tyranny and Usurpation over them; and therefore the Meaning, more agreeable to Scripture and Reason, is, *Cæsar* has unjustly, contrary to the Law of God and the Land, usurped Dominion over you: An undeniable Proof whereof is, that he has put his Image upon the Tribute-money, and therefore render unto *Cæsar* whatsoever is incumbent upon you by the Law of God, to give to such usurping, idolatrous, murdering Tyrants.

And in this the Command and the Reason agree perfectly well, and the Word *therefore* has a great deal of reasoning in it, and the Form and Strength of the whole Argument is very forcible, and not at all destroyed as they unjustly alledge; seeing in this Sense it perfectly agrees unto, and is a plain Inference from what was immediately confessed, *viz.* That the Money bears *Cæsar's* Image and Supercription, and 'tis very weak and not at all conclusive for them to say, "that the Command cannot possibly agree unto, or be an Inference from this, unless it enjoin the paying of Tribute to *Cæsar*":

"*Cæſar*": For, as has been already ſhown, the Reaſon, *viz.* *therefore*, neither does nor can in the leaſt prove that *Cæſar* had any lawful Authority, and therefore cannot prove he had any Title to Tribute; but it clearly proves him to be an Uſurper, while contrary to Right and Law, by the Power of Force he had put his Image, &c. upon their Money, which is only the juſt Prerogative of a lawful Magiſtrate; and therefore he had a juſt Title to all Things that were due to an uſurping murdering Tyrant, which far better agrees both to the Reaſon, [*Render therefore,*] and to the Words of the Command, [*unto Cæſar the Things which be Cæſar's.*] Who knows not, that as there are Things that ſpecially belong to a lawful Magiſtrate, that there are Things alſo that ſpecially belong to Uſurpers? *Rom. i. 32. Rom. vi. 23.* and only the latter are here commanded by our Lord to be given to *Cæſar* as the Things that were really his. See Mr. *Burcut's* Expoſition upon *Rom. i. 32.* Mr. *John Coten's* Expoſition above cited upon the *xvi. Chapter* of the *Revelation*, particularly, upon *Verſes 4, 5, 6, 7, &c.* printed at *London, 1643. in Quarto.* And, ſeeing our Lord long before this Time had told the Jews in his Law given to them, what was due to uſurping idolatrous Murderers, ſuch as *Cæſar* was, the Command was poſitive and had no Ambiguity in it, as they ſaſily alledge; ſo that there was no need of giving them any new Revelation of his Mind and Will concerning this Matter; and ſeeing infinite Wiſdom thought it not proper, who dare be ſo bold as to find fault or ask a Reaſon of his Ways, tho' at the ſame Time his divine and infinite Wiſdom clearly ſhines forth in confounding and putting to Silence his crafty and wicked Enemies, and defeating their wicked and malicious Intentions againſt him, while they could not take hold of his Words before the People, as having ſaid any Thing contrary to the Law of God, by commanding them to pay Tribute, or give Subjection to ſuch uſurping Murderers as *Cæſar*, or as having ſaid any Thing againſt *Cæſar*, while he commands them to give unto him the Things that be his; and as our Lord, in his holy Law, even to them long before this Time, had ſufficiently and clearly declared his Mind and Will concerning Kings and Judges, and their and our Duty towards them, which is plain from

Deut. xvii. 14. to the Close. 2 *Sam.* xxiii. 2 — 7. *Deut.* i. 13 — 15. &c. formerly cited, agreeable to 1 *Cor.* vi. 1 — 7. and *Rom.* xiii. 1 — 7. &c. And therefore, seeing he had so fully and plainly declared his Mind and Will, with reference to these Things that were due to Judges and Kings, which Declaration and Revelation of his holy Will they were in a special Manner to observe, when they were come into the Land which the Lord their God gave them, *Deut.* xvii. 14. and which they were never to recede from under any Pretence whatever, and therefore our glorious Lord, according to his infinite Wisdom, most justly refuses here to give them any new Revelation of his Mind and Will in this Matter, seeing he had before told them what Things he required of them as due to lawful Judges and Kings, who are his Ministers for Good to revenge and execute Wrath upon such as do evil, and 'tis for this we are commanded to be subject and pay Tribute, *Rom.* xiii. 4, 5, 6. and so what belonged to *Cæsar* according to his holy Law; and therefore in regard his wicked Enemies came not with this Question from any Scruple of Conscience, or out of Regard to the Law of God, to be directed in what was their Duty; but with a wicked and malicious Intention to entangle and tempt him, that thereby they might have had some Occasion against him. he therefore in this Way, wherein his divine Wisdom shines forth most conspicuously, and that was most for the Manifestation of his own Glory, and the Preservation of the Honour of his own Law, was pleased by this Answer to confound and silence his wicked Enemies, by referring them to his Will already revealed to them concerning these Things that belonged to lawful Judges, &c. which were already clearly held forth to them in his holy Law, which he came not to destroy but to fulfil, whereby they might easily judge what was lawful for them to give unto *Cæsar*; and particularly, that it was not lawful for them to give that Subjection and Obedience or Tribute to *Cæsar* for Conscience Sake, which by the Law of God, clearly held forth to them in the foregoing and the like Scriptures is only due to lawful Magistrates who are possessors of these Qualifications, and improve them for the Ends therein contained, seeing he was not only void of these, but possessed

felt of the opposite Vices ; for 'tis plain from the Law of God, *Cæsar* had no Title or Right to rule over them, and therefore could have no just Title to Tribute or any Thing else, in Consequence of his usurpt Authority ; and the People's subjecting to him could not at all legitimate his Title, seeing he still wanted the Qualifications required by God, except it be first prov'd, that the People, and particularly the Children of *Israel*, had a Power to dispense with the Law of God, and, independent of God, to set up and acknowledge whomsoever they pleased, and that their Deed in this Case is valid and lawful, not only without, but contrary to his Law. Our Authors indeed do boldly assert this strange and stunning Doctrine, but shall never be able to prove it for all the Sophistry and Learning they are Masters of, till they find another Bible, or else oblige us to give them an implicate Faith : For all they have advanced in Defence of this strange Doctrine has been sufficiently disproved already, and shall be more fully considered : But they say, P. 65. That " these Words, [*Render unto Cæsar the Things that be Cæsar's,*]" can mean nothing at all, if they mean not that *Cæsar* had a civil Right, that there were Things thus belonging unto him ; and moreover, to deny this would not only be the utmost Violence upon thir Words, but would also force a Meaning upon the next Words grossly erroneous, which could not be ascribed to our Lord without Blasphemy ; for if *Cæsar's* Right be undetermined here, then God's Right is undetermined in the following Words, viz. [*and unto God the Things which be God's,*] If there be Ambiguity in any of these Clauses, there must be in both, for both God's Right and *Cæsar's* are in the same Terms asserted. Where,

1st. We observe, That 'tis both weak and absurd to say, (as our Authors do) that these Words, *Render unto Cæsar the Things that be Cæsars*, can Mean nothing at all, if they mean not, that *Cæsar* had a civil Right. For we have already shown, that the Reason, viz. *therefore*, which refers to the Money bearing his Image, &c. proves not at all that he had any Right, but, on the contrary, proves him to be an unjust and tyrannical Usurper, and that there are Things that specially belong to idolatrous, usurping, tyrannical Murder.

Murderers. See *Hind let loose*. 2d Edition, Page 53, to Page 58. and 401. to 412. The serious Enquiry into the Burgess-Oath, Page 77, 78, 79. (and these are the Things he had a just Right to by the Law of God) as well as Things that specially belong to the lawful Magistrate, tho' they are indeed very different in their Kind. To the Usurper, &c. Nothing belongs as such, but Contempt, Ignominy and Dishonour, yea Death itself; but to the lawful Magistrate, Honour, Subjection, Obedience and Tribute, &c. Which is plain and too obvious to be denied from the forecited Scriptures, *Psal. xv. 4 In whose Eyes a vile Person is contemned*, (and such are all usurping idolatrous Murderers) *but he honoureth them that fear the Lord*, 2 Chron. xxiii. 15. *So they laid Hands on her; --- and they slew her there*, and 21. Verse, *And all the People of the Land rejoiced: And the City was quiet, after that they had slain Athaliah with the Sword*. &c. From which 'tis plain what Things were incumbent upon them by the Law of God to *render unto Caesar*; and to say, that these Words can mean nothing at all, if they mean not that *Caesar* had a civil Right, is very strange, for who knows not that Men who have no civil Right or Authority as Magistrates, and particularly idolatrous Usurpers have Things that properly belong to them. *Rom. i. 32. Rom. vi. 23*. See Mr. *Rutherford* upon Liberty of Conscience, Page 312. to --- 316, &c. So that the Meaning of the Words are both good and obvious, tho' *Caesar* had no civil Right or Title to Tribute. From which 'tis plain, 'tis their own Explication that puts the utmost Violence upon their Words, and also forces a Meaning upon the next Words grossly erroneous, which could not be ascribed to our Lord without Blasphemy. If indeed our Lord's Command had been, *Render therefore Tribute unto Caesar*, we could not have objected against their Explication, and to have put another Meaning upon them would have been Violence done to the Words: But seeing it is not so, but, *Render therefore unto Caesar the Things that be Caesar's*, while, tho' the Command be positive, and has no Ambiguity in it, yet it is not here determined what these Things are; tho' by looking into the Law of God, it will be easily found, that these Things mentioned in our Lord's Command are the same

we have observed, and which we have proven to be so from the Texts cited above : 'Tis therefore Violence done to the Words, to say, they bear a Command, to *render Tribute unto* Cæsar, while no such Thing is either contained in, or can be justly, without Violence done, drawn from them, but the Reverse, as has been proved, *viz.* Contempt, Ignominy and Dishonour, yea Death itself, *Psal.* xv. 4. *Prov.* xxix. 27. *Psal.* xl. 4. *2 Kings* iii. 13, 14. *Hind let loose*, 2d Edition, Page 456. *2 Chron.* xxiii. 15, 21, &c. And as their Explication does Violence to thir Words; so it likewise forces a Meaning upon the next Words grossly erroneous, which, to ascribe unto our Lord, favours too much of Blasphemy, while they alledge, he taught and commanded to give Tribute, Honour and Subjection to an idolatrous Usurper such as *Cæsar*, in Opposition to his own Law (which he came not to destroy but to fulfil) whereby we are taught that instead of Honour, Contempt, and instead of supporting them by Tribute, to bring them down by Death, are the Things that belong to all such idolatrous Usurpers, &c. How absurd then must it be to say, that our Lord, contrary to the express Letter of his own Law given to the *Jews*, commanded them to give Subjection and Tribute unto *Cæsar*; while 'tis plain, they were not only prohibite to set up such to rule over them, but even to allow them to live; and therefore, by this Explication they force a Meaning upon the next Words, which is grossly erroneous, and which, when ascribed to our Lord, favours indeed too much of Blasphemy, *viz.* *And unto God the Things that be Gods.* From which Words 'tis very obvious our Lord taught both them and us, that we might not, under any Pretence however specious of giving Men what they may unjustly pretend to be their Things, rob God of the Things that are his, (See Mr. *James Renwick's* Testimony vindicated Page, 189) which must be an universal Subjection and Obedience to all his Commandments, without Respect to Persons of whatever Station, *Acts* iv. 19. *Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye.* But 'tis contrary to many express, plain and positive Precepts of God's Law given to the *Jews*, either to set up or acknowledge those who want-

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ed the Qualifications required in these Precepts, some of which require us, not only not to set up such as *Cæsar*, or to acknowledge their Authority, but not to suffer them to live, See *Deut.* xvii. 14, 15.----*Thou shalt in any wise set him King over thee whom the Lord thy God shall choose; one from among thy Brethren shalt thou set King over thee; Thou mayst not set a Stranger over thee which is not thy Brother.* 2 Sam. xxiii. 2, 3, 4. *He that ruleth over Men must be just, ruling in the Fear of God, &c.* *Exod.* xviii. 21. 1 Cor. vi. 1----6. *Hof.* viii. 4. *Ez.* xliii. 7----9. *Deut.* xiii. and xvii. 2---8. *Lev.* xx. 10. *Deut.* xxii. 22. *Lev.* xxiv. 10--16. 17. *Exod.* xxxi. 14, 15. *Exod.* xxxv. 2. *Num.* xv. 32---36: and iii. 10. and xviii. 7. See Mr. *Trap*'s Exposition upon *Gen.* xx. 3. and upon *Gen.* xxxviii. 24. also upon *Lev.* xx. 10. likewise See his Commentary upon *Deut.* xxii. 22. and upon *Prov.* vi. 33, 34. and upon *Prov.* vii. 23. &c. From which 'tis plain, that there is an utter Inconsistency betwixt Obedience to these and the like Precepts, and giving Tribute to and acknowledging *Cæsar* as a lawful Magistrate, therefore their Explication of these Words, *Render therefore unto Cæsar the Things that be Cæsar's*, cannot stand with the next Words, *and unto God the Things that be God's*. For one of the chief Things that are due unto God from all his Creatures, but especially from his own peculiar People, is Obedience to his holy Commandments, *John* xiv. 15. *If ye love me, keep my Commandments*; but this Thing we cannot give God, tho' it seems comprehensive of all other Things we owe to him, but must rob him of it, according to our Authors Explication of these Words, *viz. Render therefore, &c.* And therefore 'tis a doing Violence to the Words, and putting a Meaning upon them that's both grossly absurd and erroneous.

But there is a perfect Consistency betwixt the first and last Part of this command in the Sense we take it, as well as all the Precepts of God's Law, *viz.* 'tis very consistent with our Obedience to God's Law, *to render unto Cæsar the Things that be Cæsars*, for seeing the Reason, *viz.* "therefore as it relates to his Image, &c." upon the Money, cannot at all prove he had any just Title to Rule them, but on
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the contrary, proves him to be an unjust Usurper of that Prerogative that justly belonged only to the lawful Magistrate: And the People's consenting to his Usurpation is nothing to the Purpose, for all that, that can do, is only to strengthen his Hand in his Usurpation and wicked Rebellion against God, and involve themselves in the same Guilt with him, by acknowledging and supporting him in his Idolatry and Usurpation, &c. And therefore, neither Honour, Subjection nor Tribute were the Things which were his, but, on the contrary, such Punishments as the Law of God requires to be inflicted upon such gross Transgressors of it, as contained in the Precepts above cited. These were the Things that were his, and therefore, in a perfect Consistency, with giving unto God the Things that be his, *viz.* Obedience to his Law, they could give *Cæsar* all the Things he had a just Title to. And this is what our Lord here commands: But it is sufficiently proved, that Tribute, &c. could be none of these Things he had a Title to; and our Authors have given us nothing to prove what they alledge but their own Assertions, which are attended with many gross and anti-scriptural Absurdities and Contradictions, as has been in part, and might be more fully, discovered, were it not for the Sake of Brevity.

They say further, same Page, 'If *Cæsar's* Right be undetermined here,-----if there be Ambiguity in any of these Clauses, there must be in both; for both God's Right and *Cæsar's* are in the same Terms asserted." Where,

1st, We observe, that if God's Right be asserted in the same Terms with *Cæsar's*, then the same Reason, *viz.* Therefore, as it refers to *Cæsar's* Image, &c. being upon their Money, must be equally the Ground of both; for there is no Connection here stated betwixt God's Right and *Cæsar's*, except it arise from the Reason, *viz.* Render therefore; and what ridiculous Absurdity is it to make this the Ground of our Obedience and Duty to God? And is it not very dishonouring, and favours too much of Blasphemy to say, that our Lord taught this as the Ground and Reason of our Subjection and Obedience to God, *viz.* that, because the Tribute-money bore *Cæsar's* Image and Superscription,

therefore render unto God the Things which be God's? And yet this is the plain Scope, and herein lies the whole Strength of their Argument upon this Head, otherwise it has no Sense nor Meaning in it: And this is so much worse than both weak and absurd, that we are persuaded themselves will be ashamed of it.

2dly, We observe, That we have already shewn, that both God's Right and *Caesar's* were long before this Time determined by God in his own Law; and therefore, seeing their End in this Question, was not that they might be directed to their Duty in this Case, but that they might find Occasion against our blessed Lord, he justly refuses to give them any new Declaration of his Mind and Will in this Matter, seeing he had given them a full Declaration of it already in his holy Law, which was a sufficient Rule of their Duty, both towards God and their Kings, plainly thereby reproving them for walking contrary thereto in what was their Duty towards both, and for asking further Direction from him with a wicked Intention, while it was evident they had no Intention to follow his Counsel, or obey his Command, from their counteracting, slighting and rejecting the Commands he had already given them concerning those Things, *Luke xvi. 29, 31. Abraham saith unto him, They have Moses and the Prophets; let them hear them.-----And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the Dead.* But if our Authors mean by their Right being determined, that it is here particularly declared by our Lord what these Things are that is due to God or *Caesar*, this is so evidently false, that it is needless to refute it, seeing there is not the smallest Shadow of Ground from the Text for such an Allegence; and how absurd is it to insinuate any such Thing? Yea, how much does it savour of Blasphemy? For, if God's Right and *Caesar's* be asserted in the same Terms, and founded on the same Ground and Reason, it is plain from the Text, according to their Sense of it, that there is as much ascribed unto *Caesar* as to God; for the Command is, *Render therefore unto Caesar the Things which be Caesar's, and unto God the Things which be God's*: And to say so is indeed no less than Blasphemy; for here there is nothing particularly

larly ascribed unto God more than unto *Caesar*. But if we examine by the Law of God what are the Things that belong unto God, and what to *Caesar*, we will find them infinitely different, both as to their Kind and Degree! And therefore what we have observed above must be the Intent of our Lord's Command here, as it is no ways contrary to, but perfectly consistent with, the plain Sense and Meaning of the Words, as well as the Scope of the whole Scripture, as has been already proved from many plain Scripture-precepts and Examples agreeable thereto. And therefore,

3dly. It is plain, that our Lord's Command of rendering to *Caesar* the Things which be *Caesar's*, though he did not answer just in Terms of the Question proposed by his wicked Enemies, (which is plain from his own Words); and so did not command or teach them to give Tribute to *Caesar*, is yet sufficiently cleared and vindicated from the unjust Imputation of Ambiguity, Dissembling or Dishonouring to Truth, or being any way inconsistent with his glorious Person or Perfections, &c. with which our Authors do falsely charge it; which is further confirmed from many Scripture-instances, in which our glorious Lord, according to his infinite Wisdom and holy Sovereignty, answers his wicked and malicious Enemies in the same Manner to such Questions, when proposed with the like wicked Intention, and upon some other Occasions also: See *John* viii. 3,---11. Here is a Question of the same Nature proposed by the Scribes and Pharisees to our Lord with the same wicked Intention,----*They say unto him, Master, this Woman was taken in Adultery, in the very Act. Now Moses in the Law commanded us, that such should be stoned: But what sayst thou? This they said, tempting him, that they might have to accuse him.*----Here is a Question of the same Nature, and our Lord answers it in the same Manner, in *Vers* 7.----*He that is without Sin among you, let him first cast a Stone at her.* Here our Lord gives them not a direct Answer in Terms of their Question, but such an Answer as was perfectly consistent with the Law of God given to the *Jews*, which required, that the Hands of the Witnesses should be first upon such Criminals, *Deut.* xvii. 7. in which, by his infinite Power and Wisdom, he reached home such a strong

Conviction to the Consciences of these his wicked and malicious Enemies, as obliged all of them, one by one, to desert both their Accusation and Proof, and leave the guilty Person standing in the Midst, without either an Accuser or a Witness; and therefore in regard she could not be legally condemned at the Mouth of two or three Witnesses, as the Law of God requires, seeing they all deserted both the Accusation and Proof, our Lord saith, *Verse 11. -----Neither do I condemn thee : -----* Which cannot be understood that our Lord did not condemn her for being guilty of Adultery, but that he did not formally, as a Judge, condemn her, seeing it could not be done according to the Law of God at the Mouth of two or three Witnesses; whereby he frustrate their wicked Purpose of accusing him, as usurping *Caesar's* Prerogative, by condemning this Woman; for in this, as in the Question anent Tribute, they were confident that our Lord would not command any Thing contrary to the Law of God, and therefore thought themselves absolutely sure they would find something to accuse him of, whereby they might deliver him unto the Power and Authority of the Governor; for by this Time, according to *Caesar's* Law, it was unlawful for the *Jews* to put any Body to Death, *John xviii. 31.* Again, see *John xviii. 19,---23.* *The High Priest then asked Jesus of his Disciples, and of his Doctrine, Jesus answered him, I spake openly to the World; I ever taught in the Synagogue, and in the Temple, whither the Jews always resort,---Why askest thou me? Ask them which heard me, &c. and 34 and 37 Verses, and John xix. 9. Matth. xxvii. 13, 14, and xxi. 23,-----27. And when he was come into the Temple, the Chief Priests and the Elders of the People came unto him as he was teaching, and said, By what Authority dost thou these Things? And who gave thee this Authority? And Jesus answered and said unto them, I also will ask you one Thing, which if ye tell me, I in likewise will tell you by what Authority I do these Things. The Baptism of John, whence was it? From Heaven, or of Men?-----And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what Authority I do these Things. Here our Authors might tell us our Lord*

is shifting and dissembling Truth, and calling in question the Prerogatives of his Father, as well, and upon as good Ground, as in Answer to the Question concerning Tribute : But to make the least Insinuation of such a Charge from either, favours too much of Blasphemy, *Mark xi. 27,---33. Luke xx. 1,---8, Matth. xvi. 20. and xvii. 9. Mark v. 43. and vii. 36. and viii. 26. Matth. xxvii. 45, 46. Matth. xi. 2,---6. Now when John had heard in the Prison the Works of Christ, he sent two of his Disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those Things which ye do hear and see: The Blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the Poor have the Gospel preached to them.* From which it is plain, our Lord gives not a direct positive Answer, but refers John to the Prophecies and Promises that were contained in the Old Testament concerning him, which was the surest Rule and Foundation of Faith, agreeable to that forecited Text, *Luke xvii. 29, 31. Abraham saith unto him, They have Moses and the Prophets; let them hear them.---And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rise from the Dead:* Which he likewise did in his Answer to the Question concerning Tribute, as has been already shewn; and therefore, seeing it hath pleased our glorious Lord, in so many Scripture-instances, in the Depth of his infinite Wisdom, to chuse by this Way to confound and silence his wicked and malicious Enemies, as well as in some other Cases, as in the last mentioned *Matth. xi. 2---6.* We dare not adventure with our Authors to say, that there is any Thing in it unworthy of the Son of God, dissembling or dishonouring to Truth, or inconsistent with his glorious Person or Perfections; but that, upon the contrary, every Thing most worthy of him, showing forth his divine Wisdom and Power to the Shame and Confusion of all his Enemies, and most worthy to be marvelled at: So that it is plain, from what is here observed, that there is nothing in this Text of Scripture that favours our Authors Scheme, viz. that all who are owned by civil Society, and while they are so acknowledged, are lawful

Magis.

Magistrates, according to the preceptive Will of God, to whom Subjection, for Conscience Sake, is due, however wicked they are otherwise in their private Character and Conduct, or their publick Administration.

The 4th Scripture they cite for the Support of their corrupt Scheme, is *Rom. xiii. 1,---8. Let every Soul be subject unto the higher Powers, &c.* Where,

1st, We agree with them as to the Objects of the Command, *viz.* all the Posterity of *Adam*.

2^{dly}, We likewise agree as to the Duty commanded, *viz.* the whole of what Men can owe even to any civil Superiors. But,

3^{dly}, As to what they advance concerning the Objects of this Duty, *viz.* that it was the Powers then in Being in *Rome*, and that consequently Subjection is due to all that are acknowledged by civil Society, right or wrong, be what they will, and do what they will, in their private Character and Conduct, or in their publick Administration, we utterly reject. For, 1st, It is grossly absurd and chocking, both to Scripture and Reason, which is plain from the Reason there given, *viz. For there is no Power but of God: Therefore let every Soul be subject to them.* If this is taken in an extensive Sense, as our Authors take it, it comprehends all Powers, of whatever Kind, the most bloody Tyrants and Usurpers that ever were or will be in the World; not excepted: So that it is absurd and vain for them to except Tyrants and Usurpers, while they maintain this Scheme, seeing it is undeniably evident, that they are Powers that be, as well as others, tho' they are not indeed lawful Powers; and if they reject them because they are not lawful, they must likewise, for the same Reason, reject all other Powers that are not lawful; which, if they do, they at once overthrow all their own Scheme, for all that are set up without or contrary to the Qualifications required by the Law of God are unlawful, though they be set up and acknowledged by the civil Society, as really as Tyrants and Usurpers: For we have already proved, that the Choice of the civil Society, without or contrary to the Law of God, is unlawful; till once they prove, that the Validity of God's Law depends upon the Choice of the People, and that

that, when they refuse their Consent to it, it is of no Force; and that their Choce, contrary to his Law, is as valid as when agreeable to it, which, to alledge, is not only absurd but blasphemous: And further, all Powers, that are set up without or contrary to the Qualifications required by God in his holy Law, are Usurpers of the Office of Magistracy; for there is a twofold Usurpation of Magistracy, as well as the Ministry: For if a Man is destitute of the Qualifications God requires in his Word, though he had never such an unanimous Call from the People, he will notwithstanding be an Intruder into the Office of the Ministry; and so, upon the other Hand, were a Man never so well qualified, he is an Intruder upon the People, without he have their Call or Consent. And just so is it with respect to the Magistrate; for all that the Call or Concurrence of the People can do, while the Person is void of the Qualifications God requires in either of these Cases, is only to strengthen their Hands in their unjust Usurpation of these Offices, and involve themselves in the same Guilt of wicked Rebellion against God, and Contempt of his Authority, *Psalms 1. 18. When thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers.*

And 'tis to no Purpose to tell us, that they have a Right by the Law of Nature to set up Magistrates; we know no Right that any of the Children of Men hath to any Thing by Nature but the Curse of God since the Fall: *Cursed is every one that continueth not in all Things that are written in the Law to do them.* All the Privileges we enjoy since our Fall in Adam, even the common Benefits of Life come now to us by Vertue of the Interposition of Christ as our Mediator, which shall be more fully proved in its own Place; and how destructive 'tis to the Doctrine of Grace, our Authors set up so much for vindicating, to teach otherways is so evident that it cannot be denied. Moreover, it cannot be denied, that the Remains of Nature's Light dictate to the Heathen, that there is a God, and that he ought to be worshipped, and that they ought to have Priests for that Purpose. See Mr. Miller's History of the Propagation of Christianity, *Vol. 1st. Page 12, 13, 14. and Chap. 2. throughour, and Vol. 2. Chap. 7th. through-*
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out, and *Gordon's Geographical Grammar* upon the Religions of the People and Nations through the World. And they, no doubt, are under an indispensible Obligation by the Law of Nature to worship and serve God: But doth that or any other Law God hath given to Man, give them any Right to worship or serve God, or set up Magistrates, contrary to his Will revealed in his Word? Certainly no. And to insinuate any such Thing, is grossly absurd: But Men by Nature are left as much in the dark with Respect to the Revelation of the Mind and Will of God anent the Ordinance of Magistracy as that of the Ministry, and therefore we see they err in both. But if by Reason, that the Light of Nature dictates to them, that they should have Order and Government amongst them, it must therefore follow, that all such as they set up, however wicked and contrary to God's Law they may be, are therefore lawful Magistrates; by the same Consequence, seeing the Light of Nature dictates to them that there is a God, and that he ought to be worshipped, their Ministry and Worship will also be lawful, however wicked and contrary to God's Law it is otherwise, which is such an antisciptural Absurdity, that we suppose none can plead for it, which yet is the native Consequence of their Argument on this Head. But, as has been already shown, they always endeavour to confound Mens Obligation to the Law in Point of Subjection and Obedience, and the Benefits and Privileges of it, which none can plead any Title or Right to by Nature, seeing none can pretend, either perfectly to fulfil the Law, or satisfy for the Breach of it made in *Adam*; and seeing they are clear and distinct on this Point in other Cases, it cannot be attribute to their Ignorance, but Intention, that they may with the greater Ease impose upon their Followers, to drink in their pernicious Scheme anent Magistracy; and this of itself might be a sufficient Argument against their corrupt Scheme, that it cannot be defended, but in Connection with such dangerous and erroneous Principles, as are the very Soul and Essence of legal and *Arminian* Doctrine, they say, *Page 87*, "The Precepts already explained, are a Rule of Duty equally towards any who are, and while they are acknowledged as Magistrates by civil Society. Nothing needs be added for the clearing of
" this

“ this, but the Overthrow of a Distinction that has been
 “ made of those who are acknowledged as Magistrates by
 “ civil Society into such as are so by the preceptive Will
 “ of God, and such as are so by his providential Will only ;
 “ which Distinction (they say) is altogether groundless and
 “ absurd.

“ It will not be refused, that all such preceptive Ma-
 “ gistrates are also providential — But moreover, all
 “ providential Magistrates are also preceptive, and that e-
 “ qually in the above Respect.” (*viz.* as to the Origin of
 “ their Office) “ the Office and Authority of them all in
 “ itself considered does equally arise from and agree to the
 “ preceptive Will of God.”

1st. Here we observe, that it has been already shewn, that
 the Precepts they have cited already prove nothing of
 what they alledge on this Head, but the contrary; and that
 their Explication of them is grossly absurd, inconsistent with
 and injurious to these Precepts as well as the whole of Scrip-
 ture-Revelation.

2^{dly}. That themselves here grant it needful for the esta-
 blishing and clearing of this their Explication of these Pre-
 cepts they have cited for the Support of their new Scheme,
 that the Distinction that has been made concerning Magis-
 trates, that are so by the preceptive Will of God, and such
 as are so by his providential Will only be overthrown: We
 agree with them in this, and observe,

3^{dly}. According to their own Determination, that, until
 they overthrow this Distinction, their Scheme concerning
 Magistracy remains still uncleared and unestablished. And,

4^{thly}. That in regard they have not yet, by any Thing they
 have advanced, so much as shaken, far less overthrown this
 Distinction, this their Scheme and Explication and Application
 of all these Scriptures they have cited for the Defence there-
 of, is at least as far from being cleared as before they did put
 Hand to it. 'Tis very strange that they should attempted
 the Overthrow of this Distinction, that is so inviolably es-
 tablished by Scripture, and maintained by all Orthodox Di-
 vines; none before them having ever attempted the Over-
 throw thereof. See *Hind let loose*, 2^d Edit. P. 379, 380,
 381, 382, 383, 384. *Mystery of Magistracy*, 2^d Edn. P.

57, 58, 59, 60, 61, 62, 63, 64. Mr. Gæ on Magistracy, P. 68, to 120, &c. But when we consider the Scheme they intend to support, by the Overthrow of this necessary Distinction, both the Newness and Strangeness of it, it is the less to be wondered at, that they are driven to such strange, new and dangerous Methods for the establishing thereof: If indeed they could overthrow this Distinction, they would easily establish their Scheme, but without this all they have said upon this Subject is to no Purpose; but this they have not done, nor ever shall be able to do, and therefore all their Labour is lost. For,

1st. 'Tis grossly absurd and erroneous to attempt or pretend to overthrow this Distinction; for if there is no Distinction or Difference betwixt the preceptive and providential Will of God, then his providential Will is the Rule of our Duty, as well and as much as his preceptive Will; and the Absurdity of this is so palpable it cannot be denied, for 'tis most plain, that God by his Law, or preceptive Will, commands these Things that are many Times contrary to what fall out in Providence.

2^{dly}. If there is no Distinction, then the providential Will of God is a sufficient and complete Rule without his preceptive Will, which, to say, is a charging God with Folly in giving us his Law as a Rule of Duty.

3^{dly}. If whatsoever is according to his providential Will, be likewise agreeable to his preceptive Will, then, according to this, we cannot transgress his Will, and so cannot sin, which is grossly absurd and erroneous, and contrary to the whole Tenor of Scripture, 1 John i. 8, 10, &c. For he orders all Things according to the Counsel of his own Will, and infallibly brings to pass by his holy Providence all Things he hath decreed by his eternal Purpose, Rom. ix. 17—19. His Purpose shall stand, and he will do all his Pleasure; but Glory to his Name he has been graciously pleased to give his Statutes and his Judgments to *Israel*, to his Church and People; tho' he has not dealt so with any Nation, he hath given us a plain and positive Revelation of his Mind and Will in his holy Word, which is to govern us in all our Actions both civil and religious; and if so, if his Will revealed, or his preceptive Will, be the Rule of all our Thoughts, Words and Actions in all other Things, and not his

his providential Will; how absurd is it to say or alledge, that in this great Ordinance of Magistracy, we are altogether left to be guided, or rather to wander, according to our own corrupt Inclinations, without any positive Precept from God to regulate us, in this great and momentuous Step? And how contrary this is to plain Scripture is sufficiently proved above. And further, how can our Authors require Subjection and Obedience for Conscience Sake, under the Pain of Damnation, to the Magistrate, when he hath no Authority but what flows from the providential Will of God, while 'tis plain he that resists and dispossesseth him, is as much according to the providential Will of God as he? And how Subjection and Obedience for Conscience Sake can be due to two Contraries at the same Time, is not easy to find out. We shall leave it to themselves, seeing it is above our Conception. We suppose themselves will not deny that Subjection and Obedience for Conscience Sake was due to *David*, even when he was banished from his Throne by his Son *Absalom*; and yet seeing it cannot be refused that *Absalom* was made King, and not only got the Power providentially put in his Hand, but had it by the Consent of the People, 2 *Sam.* xix. 10. And therefore, according to our Authors corrupt Scheme, *Absalom* being thus a providential Magistrate, his Office and Authority did equally arise from, and agree to the preceptive Will of God, and Subjection and Obedience for Conscience Sake was as due to him as to *David* by the Children of *Israel*: But how absurd and contrary both to Scripture and Reason this is, all who do not wilfully shut up their Eyes must be obliged to see. That Men can be bound for Conscience Sake to two Contraries, is strange and new Doctrine, and we are sure not of God, being so plainly contrary to his holy Word, which he hath given us for the only Rule of our Duty in this, as well as all other Things; yea, so very absurd is it, that the very Reason they advance for supporting this false Proposition evidently contradicts, and overthrows it, viz. "the Institution of civil Magistrates is allenarly, by the preceptive Will of God, "as the supreme Lord and King of all the World." This Reason seems very strange; for it doth at once overthrow

the whole of their chimerical Fabrick, instead of being a Reason for it. * For,

1st, God essentially considered, Father, Son, and Holy Ghost, one God, is the supreme Lord and King of all the World; and his preceptive Will is revealed to us in the Old and New Testaments, which is the only and complete Rule to us in all Things sacred and civil: If therefore the Institution of civil Magistrates be alienably by the preceptive Will of God, nothing can be more plain, than that all such Powers, that are not agreeable but contrary to his preceptive Will, though they be set up and acknowledged by civil Society, or have acquired their Consent, are not lawful Magistrates to whom Subjection for Conscience Sake is due, except they produce some Precept that declares to us, that whoever the civil Society acknowledgeth as Magistrates, however contrary they are to the Law of God, and however void of the Qualifications positively required by God in the Precepts cited above, and however much possessed of the opposite Vices, are lawful Magistrates.

This they have indeed had the Confidence to assert, but have not yet proved, and it is no Wonder, for no such Precept can be found in the Word of God; and how strange is it to alledge, without any Scripture-warrant, that a God of infinite Wisdom and Holiness hath left this great Ordinance of Magistracy entirely at the Discretion of corrupt Men, and to be managed wholly according to his corrupt Will and Inclination, without any positive Law thereanent, while it is plain, that Man, even in a State of Innocency, was under a positive Law; and if the Will of Man was not admitted as a Rule of his Practice, but the Will of God only, even in a State of Innocency, how absurd and ridiculous must it be to alledge it is so now, in his fallen State? And therefore it is plain, this Reason advanced by them, is so far from supporting their new Scheme, that, in Opposition thereto, it confirms and establisheth the Principle we contend for upon that Head; yea, it is upon the Matter the very same with it, viz. that there is no Power but of God; that is, but such as are according to his preceptive Will: For it is sufficiently proved above, as well as it is self-evident, that all who have a providential Power are not according

cording to his preceptive Will; but there is no lawful Power but such; it is therefore plain, that the Apostle, *Rom. xiii. 1.* doth only command Subjection to such, and therefore cannot at all be applied to the Powers that then were in *Rome*, *Rom. i. 32.* This Scripture doth not favour any such Notion, which is plain from the 1 *Verse*, *For there is no Power but of God: The Powers that be, are ordained of God.* There is a Nullity in all those Powers, they are not, or, whatever they pretend, they have no real or lawful Being, who are not ordained by his preceptive Will; which is plain from the Sense of the Words, as they may be rendered out of the *Greek Copy*, Word for Word, *viz. For the Power is not, if not of God; and the Powers that be of God are ordained, viz. according to his Ordinance, not their Self-creation.* See *Mystery of Magistracy unveiled*, 2d Edit. Page 62; and see upon *Magistracy*, Page 89 to 100. and from 109 to 120. There is a Nullity in all these Powers, they are not, or, whatever they pretend, they have no real or lawful Being, who are not ordained by his preceptive Will, and such Powers as are so ordained, and they only, have a real lawful Being. And it is strange to put any other Sense upon the Text: For as it is absurd and unreasonable to alledge any to be lawful Magistrates, who are contrary to the Law of God; so it contradicts the whole Scope of this Place of Scripture: For if it be admitted, that Power here is to be understood of all those who are providentially in Power, tho' they be contrary to the preceptive Ordination of God, then all who resist any that are so in Power resist the Ordinance of God, according to *Verse 2.* and so receive to themselves Damnation, which is grossly absurd: For, according to this, when *David* resisted *Absalom*, who was a providential King, and that too, by the Consent of the People, he did resist the Ordinance of God, and, for so doing, deserved Damnation: And, according to our Authors Explication, though *David* and *Absalom* were diametrically opposite to one another; yet, as they are both maintaining their just and lawful Authority, they were in the Exercise of their Duty; and as they were each of them resisting one another, they were both resisting the Ordinance of God; and therefore both they, and all that assisted either of them, equally deserved

Dam-

Damnation : And so in the Case of *Athaliah* and *Joash*, 2 *Chron.* xxiii. and also *Adonijah* and *Solomon*, 1 *Kings* ii. 15. See *Gee* on *Magistracy*, Page 98, 99, 100, &c. And how absurd is it to say, that they could be both maintaining and resisting the Ordinance of God, at one and the same Time, and by the very same Action? From which it is evident, this Subjection cannot be understood as respecting all who providentially have Power, though they should be set up and acknowledged by civil Society, while they are not only void of the Qualifications required by God, formerly cited, but possessed of the opposite Vices, but of such only who have it according to His preceptive Ordination; because the Concurrence, were it of all the People in the World, can never invalidate or disannul the Precept of God. *Gee* on *Magistracy* saith, Page 29. "There are four several Ways wherein Power may be said to be lawful or unlawful, warranted or unwarranted. 1st, In regard of Matter. 2^{dly}, In regard of Person. 3^{dly}, In regard of Title. 4^{thly}, In regard of Use." And Page 38. he saith, "In any of these three Ways of unlawful Power, (*viz.* Matter, Person, or Title) you cannot sever the Unlawfulness from the Being of Power." See *Hind let Loose* 2^d Edition, Page 412, 413, 414. But our Authors say, Page 66. "The Objects of this Duty are called higher Powers. Verse 1. and it is certain, that this Character doth properly signify not civil Offices, but Officers, not Magistracy in the Abstract, but Magistrates in the Concret, and particularly the Magistrates then existing in the *Roman Empire*."

This Argument proves nothing of what they alledge from it, till once they prove, that it is to be understood of the Concret, exclusive of and without any Relation to the Abstract; and so that Men can and may be lawful Magistrates, tho' they are not in the Office of Magistracy; and what a gross Absurdity is this to alledge, the Concret can be exclusive of and without any Relation to the abstract Power? But if we try and examine the Magistrates (if they may be so called) that then existed in the *Roman Empire*, we will find they had no Relation to it at all, See *Fox's Acts and Monuments*, 8th Edition, printed at London 1741, Page 39.----

42. Mr. Miller's *History*, Page 494 to 572. Vol. I. either as to Matter, personal Qualifications, or Use, and therefore could have no Relation to it in Title, but the Reverse of all these. Unlawful as to the Matter, seeing they not only pretended to govern in civil but religious Matters, yea, sought to have that Worship given to them, which only is due unto God. Unlawful as to their Persons, being not only void of the Qualifications required by God, but possessed of the opposite Vices. Unlawful as to the Use of their Power, not only in some Instances, but in an uniform Course, while, instead of being Ministers of God (which is the Powers the Apostle here speaks of) bearing the Sword to revenge and execute Wrath upon such as do evil, they were evidently the Ministers of Satan, constantly executing their furious Rage upon Well-doers, persecuting unto Death all who would avouch and confess Subjection to Jesus Christ as their Lord, and King, and who were that Beast mentioned, *Rev. xiii. 1, 2, 3.* as it is agreed by most sound Commentators on the Place, *Hind let loose, 2d Edition, Page 435, &c. Pool's Annotations on Rev. ii. 10, 13. and xii. 3.* who had their Power from the Dragon, and exercised it for the Propagation and Support of Satan's Kingdom and Interest, in Opposition to the Interest and Kingdom of Jesus Christ, carrying on with the utmost Violence and Rage an open and avowed War against him and all the Subjects of his Kingdom; and therefore it was impossible that they could be lawful in Title, though the whole World had concurred with them in this their Wickedness, and so far is the Concurrence of the People from giving them any Title, that, by their so doing, they only lay themselves obnoxious, to share with such implacable Enemies of God as these Monsters of Wickedness were, of his justly threatned Vengeance against them, and all that take their Mark in their Forehead, or in their Hand; as it is contained, *Rev. xiv. 9, 10, 11, &c.* So that it is an evident perverting of the Text to apply it at all to them; and if they can find no better nor sounder Arguments to support their corrupt Scheme, they had far better drop it; the Spirit of God saith in these Verses, "*If any Man worship the Beast and his Image, and receive his Mark in his Fore-*

Forehead, or in his Hand, The same shall drink of the Wine of the Wrath of God, which his poured out without Mixture, into the Cup of his Indignation; and he shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and in the Presence of the Lamb, &c. And yet our Authors would perswade the World, that the Spirit of God, by the the Apostle *Paul*, commands Subjection to them under Pain of Damnation. Doth the Holy Spirit teach, in *Rev. xiv. 9. 10, 11, &c.* that whosoever receiveth the Mark of the Beast in his Forehead (by a more open acknowledging and supporting), or in his Hand (by a more tacite and silent acquiescing in, and subjecting to their blasphemous, wicked, idolatrous Usurpations upon both civil and sacred Things) shall drink of the Wine of the Wrath of God, &c. and that the refusing such Acknowledgments of these wicked Monsters is the Trial and Evidence of the Faith and Patience of the Saints, and at the same Time, in *Rom. xiii. 1.* requires all to give that Subjection to, and Acknowledgment of them under Pain of Damnation? No; the Holy Spirit teacheth no such manifest Contradictions, we could therefore wish that they would let it suffice them, that they teach such manifest Contradictions, and gross Absurdities themselves, without fathering them upon the Holy Spirit of Truth; and therefore, though we refuse not that the Text is to be understood not of Magistracy in the Abstract only, but of the Concret, in Conjunction, Connection and Consistency with the Abstract, so as the Abstract doth constitute and denominate the Person in whom it is seated a Power, it can in no Sense be applied to the Powers then existing in *Rome*, seeing they stood in no Relation at all to the Abstract, they could not thereby be constitute Powers, or denominate the Persons in whom the Power or Office of Magistracy was seated, and therefore could not be Magistrates in the Concret, except they prove, that a Man may be a Magistrate in the Concret, though he be not in that Office, which is grossly absurd to alledge. See *Gee on Magistracy, Page 5.*

“ Power signifieth the Person impowered, yet inasmuch as
 “ the Text must needs suppose, imply and refer unto Pow-
 “ er in the Abstract, as that which doth constitute and de-
 “ nominate the Person in whom it is seated a Power, and on-

" ly he can be said to be the Power, who is endowed with
 " that Power. The Way to explain this Term, and to
 " understand who are the Powers here intended, will be in
 " taking the Apostle to speak of the Concret or Person,
 " to cast our Eye upon the Abstract, or the Habit of Power
 " placed in him, and to enquire what Kind of Power is
 " that which the Text presupposeth and referreth unto, as
 " that Endowment which makes the Persons here spoke of
 " to be termed the Powers, &c. And therefore what they
 have said here, and in *Page 67.* of the Words being un-
 derstood of Magistrates in the Concret, on account of the
 Word *Powers* being in the plural Number, is nothing to
 the Purpose, seeing it proves nothing of what they alledge
 from it : For though there be not a Plurality of Abstracts,
 yet that abstract Power must be in every one who are Ma-
 gistrates in the Concret, were their Plurality never so great ;
 and therefore none who want it can possibly be Magistrates
 or Powers in the Sense of this Text, whatever Power they
 have otherwise. There is but one true saving Faith ; yet
 every true Believer must have that true Faith, else he can-
 not be a Believer ; but if a Man be a Blasphemer of God's
 Name, a Profaner of his Day, &c. though he should take
 that Name, and profess to be a Believer, and others should
 also confer that Title upon him, he can have no just Claim
 to it. The Office of the Ministry is also but one in the
 Abstract ; yet all that are Ministers must have it ; and none
 who want it can possibly be Ministers of Jesus Christ, tho'
 many pretend to it, and take that Name, and are acknow-
 ledged by Men as such without it ; but we have already suf-
 ficiently proved, that the Powers then existing in *Rome* had
 not that abstract Power, nor could any such possibly have
 it, all such being positively excluded from that Office by
 God the supreme Lawgiver, therefore they were not the
 Powers that they or we are here or elsewhere in Scripture
 commanded to subject unto. And what they alledge, viz.
 that except it be understood in their Sense, the Apostle is
 departing from other Scripture-precepts, contradicting his
 own inspired Writings, openly condemning approved Scrip-
 ture-examples, &c. is utterly false : For it hath been al-
 ready shown, that it is their own Explication that is justly
 M charge-

chargeable with all these Contradictions and Absurdities ; and that the Sense in which we take it, as it is agreeable to the Judgment of sound and learned Divines ; so it is perfectly consistent with the whole of Scripture-precepts, and approved Examples, and particularly these already insisted on. And what they say, *Page 68.* upon this same Head, argues nothing for them, *viz.* " It would be an Impeachment of God to alledge, that he ever made any Revelation on which was of no use in the Time when it was made : " But, as this Passage of Scripture now insisted upon, belongs to the Rule of Manners, what need of it could the *Romans* then living stand in, if it was not to be applied unto themselves, with Reference to the Rulers then in Being ? What Manner of Use could they in this Case have for it ? How needless behoved to be the Apostle's Labour." &c.

Here we observe, 1st, That tho' this Precept cannot at all be applied to the Powers that then existed in *Rome*, nor to any in our own Day who want scriptural Qualifications, far less to such tyrannical Monsters as they were ; yet it was of great Use to them then, and is so still to us now : As it was to them, and is to us, a Rule of our Duty towards lawful Powers or Magistrates, so as by holding forth their and our Duty to lawful Magistrates, together with the Characters of such ; it was of great Use to discover who were unlawful Powers, and the Sin and Danger of acknowledging and supporting such blasphemous, idolatrous, murdering Tyrants, in a Way of voluntary Subjection for Conscience Sake, agreeable to the Judgment of sound and learned Divines, *Larg. Cat. Qu. 99.* Rule 4th. and *Qu. 109.* and 110. and 108. That wherever the Spirit of God in Scripture holds forth our Duty to us, there the contrary Sin is forbidden, so that it is an Impeachment of God for them to alledge it was useless : Tho' it is plain, it was only the Reverse of this Precept that was applicable to the then Powers, and justly belonged to them from all that feared the Lord, agreeable to *Prov. xxix. 27.* *Psal. xl. 4.* and *xv. 4.* *In whose Eyes a vile Person is contemned, &c.* But such were they in the highest Degree, therefore Contempt instead of Honour was taught by this Pre-

Precept to be given to them; they did not only bear the Sword in vain, in respect of punishing Evil-doers, but therewith they persecuted and cruelly and most barbarously murdered all that avouched Subjection to Jesus Christ as their Lord and King; therefore this Precept taught them, that instead of Subjection, their Duty toward such was Rejection, and instead of giving Tribute for their Support, to contribute all in their Power to bring them down, 2 Chron. xxiii. 15, 21. See Mr. *Humphry's* critical and explanatory Annotations, &c. printed at London 1735. upon Lev. xx. 10. and Deut. xxii. 22. and on Lev. xxiv. 10---14. Num. xv. 35. And they were likewise taught, in a perfect Consistency with what the same Apostle teacheth, 1 Cor. vi. 1-7. to set up lawful Judges over themselves, such as are described in Rom. xiii. 1---8. and to cast off all Subjection to these blasphemous Tyrants, and not to do any Thing that might be justly constructed an Acknowledgment of them, which the Apostle in the forecited Text sharply reproves them for, *Dare any of you having a Matter against another, go to Law before the Unjust, and not before the Saints?---Set them to judge who are least esteemed in the Church, &c.*

From all which, (and much more that might be said) 'tis evident, That this Precept was so far from being useless or needless, that there was much need for it, and it was of great Use even to the Christians that then were in Rome, tho' it could not be applied to the then Powers, but discovered them to be the very Reverse of the Powers spoke of in that Text, to whom Subjection was due for Conscience Sake. How absurd were it to say, that because a straight Rule cannot agree to a Piece of Wood or Stone that is crooked, that therefore the Rule is useless, or, that 'tis needless to try it to such a Piece of Wood or Stone? Does not every Body know, that the End of a straight Rule, is not that it may or can answer a crooked Thing, but to discover the Crook, that so it may be made straight, and so answer the Rule: Just so is it here, and tho' there can be no Agreement betwixt Light and Darkness, who knows not but that the Light is of great Use, and very needful, not only for discovering, but dispelling the Darkness; and just

so also is it here, this Precept was of the same Use and Necessity to the Christians then in *Rome*, and is so still to us, so that their Argument here is of no Force at all: And how vain is their Pretence of not acknowledging Tyrants, when they plead so strenuously for acknowledging these blasphemous murdering Tyrants that then were in *Rome*, who are confessed by all to be Tyrants, and seeing they plead for it as a moral good, themselves behoved to give Subjection to the like Tyrants in our own Land, seeing Circumstances of Time and Place cannot alter the Nature of moral Good and Evil.

And further, according to them, this Precept was useless and needless, not only to the Christians that then were in *Rome*, but it has been so, and will always be so, to all who ever did, or will refuse Subjection to such murdering blasphemous Tyrants, and so behoved to be to themselves also if they should refuse such Subjection; and how consistent they are with themselves then, in extolling our worthy Reformers, who rejected the Tyrants of their Day, or if 'tis only to serve a Turn that they do it, we leave the Impartial to judge.

And further, 'tis evident, That the Christians then in *Rome* had great Interest in that Precept, full Warrant and Access to meddle with it, and it was not only lawful, but their incumbent Duty to apply it to their own Case, as well as 'tis our Duty to apply it to our Case, so that all they draw from what they unjustly here alledge at once falls to the Ground, seeing they are but begged and false, as has been shown above. And 'tis evident, That what is said in Verses 1, 3, 4, 6. not only gives them a Hint that his Words were not to be applied to the then Powers, but contains what is impossible to be applied to them by any rational Man, let be Christians, who have not their Eyes shut against both Scripture and Reason, particularly what is contained in Verse 3d, *For Rulers are not a Terror to good Works, but to the Evil*, &c. But the Powers that then were in *Rome*, were a Terror to good Works, and not to the Evil, therefore they were not Rulers or Powers in the Sense of this Text, nor had they any Being as such; and what they alledge from these Words, *Powers that be*, it has been already shown, that that cannot be under-

derstood but of a lawful Being of Power, so that all Powers that are not lawful, nor according to the preceptive Will of God, have no valid Being, there is a Nullity in them whatever they pretend to; and it has been likewise proved, both from Scripture and Reason, that the then Powers were not lawful, either as to Matter, personal Qualifications, or Use, and so could not be lawful in Title, and therefore had no Existence in the true Sense of this Text, and so their Argument on this Head likewise falls to the Ground. See *Gee on Magistracy, Page 216. to 251.*

2dly, It hath pleased the Lord in his infinite Wisdom and Goodness to give Precepts to his Church and People that were not presently to be applied to them, for Proof of this take one of many Scripture Instances that might be adduced, *Deut. xvii. 14---20. When thou art come into the Land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me---Thou shalt in any ways set him King over thee whom the Lord thy God shall choose:--&c.* None can deny, that this Precept respects the future, and is not applicable to them at that present Time when it was given; but dare our Authors be so bold as to impeach God, and charge Him with Folly, as giving a needless and useless Precept, and yet they have done so, when they charge it upon that Precept in *Rom. xiii. 1.* except it be understood in their corrupt Gloss, which it cannot be in a Consistency either with Scripture or Reason?

From all which 'tis plain, That their Arguments on all these Heads are both weak and absurd, built upon false Grounds, and therefore prove nothing of what they alledge from them, but the contrary. What they say further upon this Head, being all built upon this false and begged Proposition, which is already sufficiently disproved, *viz.* That the Command and Subjection respects the Powers that then were in *Rome*; it is of no Force, and cannot in the smallest Degree answer their End, and therefore 'tis altogether needless to spend Time upon it, tho' we could by a particular Examination of it easily show, that 'tis of a Piece with the rest of the Performance, stuffed with false and begged Allegations, and deceitful and Self-contradictory Absurdities, were it not for the Sake of Brevity, which we intend

as much as possible. Only to show that what is here assert-
ed is Truth, take a short Specimen of it. And,

1st. Our Authors being aware of this, *viz.* That some
probably would observe the manifest Contradiction and In-
consistency betwixt (not the Command and the Reasons
here given by the Apostle) but their Explication of the
Command, and these Reasons tell us, *Page 69.* " If there-
fore there should seem any insuperable Difficulty in ap-
plying unto such Magistrates, the Characters here given
of the higher Powers, nothing remains unto one who
would deal reverently with the Oracles of God, but to
believe the certain Evidence that these indeed are the
Persons meant, and to rest in an humble Confession of
Ignorance as to how they come to be so spoke of." This
Advice, if fallen in with, seems most likely of all they have
advanced to establish their new Scheme, and yet 'tis strange,
that such an Advice should come from the Hands of any Pro-
testant, and far more from such as profess to be covenanted
Presbyterians; but by this Time it would seem their Cause
is desperate, being obliged to travel as far as *Rome* to bring
this Prop to it, seeing it favours so very rank of that ab-
jured *Papist* Principle of implicate Faith. And indeed 'tis
for a Lamentation, that such Principles should be so much
practised by Professors and encouraged by Ministers, who
brand such as refuse to give implicate Faith and Obedience
to their tyrannous Acts, with Independency, &c. They bid
us believe the certain Evidence that these indeed are the
Persons, but where that certain Evidence is to be found we
know not, neither have they told us, all the Evidence they
have given being their own bare Assertions, which, as has
being shown, is contrary to the plain Sense and Scope of
these Verses, and to many plain Scripture Precepts former-
ly cited, and therefore we dare not, (whatever others do)
build our Faith upon such an uncertain and sandy Founda-
tion, tho' it is not the first Time our Authors have required
this, and excommunicate some for refusing it, and yet we
hope there shall be some found who will choose rather to
hazard their severest Censures, Reproaches and Calumnies,
than stupidly subject their Consciences to their Commands
or Exhortations. They go on, *Page 70, 71, 72, 73, 74.*
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pretending to reconcile the Reasons of Subjection given, 1, 3, 4, 6. *Verses*, with their own false Explications of the Command, in *Versè* 1. whereby they pervert the Reasons as well as the Command of Subjection. *Page* 70. they tell us, " Now this says not that Men who are in superior Place " in civil Society, by bare Possession or mere Force, are as " such ordained of God, for these are not Powers in a moral Sense, and the Text speaks only of all that are so."

1st. 'Tis certain, That those who are in Power, tho' only by Possession or Force, are Powers that be, if they take the Words in a large Sense as they explain it, as well as those who have the Consent of the People, for tho' the Consent of the People be requisite to constitute a lawful Power, it can never make a Power that's otherways unlawful lawful, as has been already proved. And therefore,

2^{dly}, The Consent of the People, without or contrary to the Qualifications required by God in his Word, can never give any a moral Power. And therefore,

3^{dly}. If the Text speaks only of such as are Powers in a moral Sense, which is certainly true, then they grant all that we plead for, *viz.* That none are lawful Powers or Magistrates, but such as have the Qualifications required by God in the forecited Precepts. And to what Purpose then is all their Pleading on this Head, except they first prove their main Point, upon which all the rest of their Arguments hang, *viz.* That the Consent of the civil Society, without and contrary to the Will of God contained in the forecited Precepts, doth constitute a lawful Magistrate, which they have not yet done, except it be to such who can take it upon the Credit of their own Word. If they had proved this Point, they might saved themselves and us both of a great deal of Labour, for then they would not needed to have advanced any other Argument to establish their Scheme; and we promise, that so soon as they prove this from any Scripture Precept, we will dispute no more against their Scheme anent Magistracy; but till once they prove this Point, all they have said, or can say upon this Head, is to no Purpose, seeing all the Arguments they advance, do either stand or fall according as this Point is established or not; tho' we think they have been so far wise, that they have

have not attempted the Proof of it; for 'tis much more than probable, if they had, they would lost all their Labour; and therefore, seeing all they have advanced in this Performance, is built upon this begged and false Proposition, till once they prove it, it were altogether needless further to consider it, seeing 'tis done sufficiently already, were it not to show, that their Explication of the Scriptures they cite hath no Foundation in these Texts, or any other Place of Scripture, but is quite opposite to the whole Scope of Scripture, and their Reasonings for the Support of their Explication of these Texts for the Defence of their corrupt Scheme are, both weak, absurd, self-contradictory and deceitful. They endeavour to persuade such as will take their Word for it, that any who are set up, and while they are own'd by civil Society, however wicked they are, either as to their private Character and Conduct, or publick Administrations, and however seldom they should be inclined to, or employed in the Exercise of these Duties mentioned and assigned to them by the Spirit of God in these Reasons of Subjection contained in 1, 2, 3, 4, 6. *Verses*, that these Reasons are yet notwithstanding applicable to them, which to alledge is grossly absurd, for tho' a Magistrate were lawfully constitute, not only by the Call of the civil Society, but also having scriptural Qualifications, it is undeniable, that such an One may be guilty of such Evils, both in his private Conduct and publick Administrations, as would justly deprive him of his Life, according to the forecited Precepts, and how then could they have any Title to Subjection? See Mr. *Knox's* History printed at *Edinburgh*, 1733. in Quarto, Page 410. to 430. and 610, 611. Contents of the 2d Blast, Page 25. Mr. *Durham* on the Commands, 8 Edition, printed at *Edinburgh*, Page 320, 380. *Pool's* and *Burket's* Annotations upon *John* viii. 1 to 12. To acknowledge any as lawful Magistrates, who by the Law of God are bound over to Death, is strange Doctrine, contrary to Scripture, to our Confession of Faith, and the Judgment of sound and learned Divines formerly cited: But 'tis plain, that the Powers then existing in *Rome*, were idolatrous murdering Tyrants, *Deut.* xvii. 2.-7. and xxi. 1---9. *Lev.* xxiv. 10---14, 17 and 23. *Verses*,
And

As' he that killeth any Man shall sure'y be put to Death.
 Exod. xxi. 12. &c. And what a ridiculous, self-contradictory, ant scriptural Absurdity is it to say, that we are bound by the Law of God to put such capital Criminals to Death, and yet are bound by that same Law under Pain of Dámnation to give Subjection to them as lawful Magistrates? Doth the holy, just and good Law of God teach such manifest Contradictions? Doth it not savour too much of Blasphemy to father any such Doctrine upon it? But this is just of a Piece with what we had formerly Occasion to observe, and indeed the whole Scope of this Performance is of the same Nature, but who can believe or receive such strange Doctrine!

Again, They say, *Page 74.* that the Apostle "could not have discoursed thereanent in any Shape more suitable, and pate to the Purpose;" though we are sure of the Truth of this, it being none else but God, by his holy Spirit, that here speaks to us, it would be Blasphemy to entertain the remotest Thoughts of its not being to the Purpose, though, at the same Time, it is plain, it is not all to their Purpose, nor intended, as they have adventured to explain it; neither do we like such a Stile, it being too diminutive, when applied to the inspired Apostle, as if he had been capable of speaking any Thing not to the Purpose, when under the immediate Influence of the Holy Spirit, and as if he had been an ordinary Minister, or one of themselves.

From what has been observed, it is evident, that this Scripture gives no Countenance to their new Scheme anent Magistracy; but, upon the contrary, is perfectly consistent with the Principle we maintain in Opposition thereto, viz. that there is no Power, or there is a Nullity in all Pretensions to Power, which is not of God, according to his preceptive Ordination; and none, whatever Power they may have otherwise, have any Being in the true Sense of this Text, or any other Place of Scripture; but, lest our Opinion hereof should be traduced as new or erroneous, it is confirmed by the Verdict of several learned Authors. - See Mr. Gee in his Treatise formerly cited, *Page 205, 206.* "The Original Word for Word, signifies thus: *The Power is*

"not, but of God. It saith not absolutely, and simply,
 "there is no Power, but relatively *the Power is not*; look-
 "ing back to the Powers immediately before mentioned in
 "the Preecept." He further shews, that there are many
 Scriptures as universal as this in *Rom. xiii. 1.* which yet
 cannot be understood but in a more restricted Sense, as
Mark i. 5. There went out unto him all the Land of Judea,
and were all baptized of him. Philip. ii. 21. All seek their
own, &c. John xii. 32, ---I will draw all Men unto me.
1 Sam. xx. 26. -----Saul spake not any Thing that Day.---
Acts ii. 17. ---I will pour out of my Spirit upon all Flesh.---
1 Tim. ii. 1. ---that Supplications, &c, be made for all
Men. 1 Cor. x. 25. Whatsoever is sold, &c. that eat, &c.
1 Tim. iv. 4. Matth. iv. 23, 24. 1 Cor. vi. 12. and ii. 15.
1 Kings xix. 10. Matth. ix. 10. 2 Tim. ii. 4. Heb.
v. 4. And no Man taketh this Honour unto himself, but he
that is called of God, as was Aaron. "This universal must
 "not be construed to be an absolute or illimited Negation
 "of the Fact, as if no Man at all doth or ever did take un-
 "to himself the Honour of the Priesthood uncalled of God;
 "for *Korah* with his Company, and *Jeroboam's* Priests, and
 "King *Uzziah*, and *Amaziah* the Priest of *Bethel*, did it:
 "But we must take it as intended to be said with this Re-
 "striction, *no Man* that legally, rightly, or warrantably
 "proceedeth, *takes this Honour unto himself*; but he that
 "is, as *Aaron* was, *called of God*: So here there is no Pow-
 "er but of God; not as if there was never any *Dathan*, or
 "an *Abiram* to invade the Magistrates Office, as well as
 "there was a *Korah* to usurp the Priests; or, as if though
 "there were yet the usurping *Dathan* and *Abiram* were Pow-
 "ers of God in the Apostle's Sense here, though *Korah* and
 "such like Presumers were not Priests of God. *Chrysostome*
 "upon *Rom. xiii.* he speaks not of the Prince, but of the
 "Thing itself, where he saith not, *The Prince is not but*
 "of God; but----*the Power is not but of God. Theophilact,*
 "he speaks of the Prince's Office, not of the Prince. *Mu-*
 "*scullus*, ---Although every Power be of God, yet every
 "Prince is not presently of God.-----*Buchanan. De Jure*
 "*Regni, Page 50, 58.* ---But as for *Calligula, Nero,*
 "*Domitian*, and such like Tyrants, why they should not be
 "punished

"punished as Breakers of divine and human Laws, you
 "have nothing from *Paul*;-----Nor will they be at all Ma-
 "gistrates, if you examine that Kind of Tyrants, accord-
 "ing to *Paul's* Rule. *Hind let loose, Second Edition, Pa-*
 "*ges* 421, 422, 423, 407, 408. Seeing a King, at his
 "best and highest Elivation, is only a Mean for preserv-
 "ing Religion, and, for this End, only chosen of the Peo-
 "ple, to be Keeper of both Tables of the Law; he is not
 "to be regarded, but wholly laid aside, when he not only
 "moves without his Sphere, but his Motion infers the
 "Ruin of the Ends of his Erection; and when he employs
 "all his Power for the Destruction of the Cause of Christ,
 "and the Advancement of Antichrist, giving his Power to
 "the Beast, he is so far from deserving the Deference of
 "the Power ordained of God; that he is to be looked upon
 "and treated as a Traitor to God, and a stated Enemy to
 "all Religion and Righteousness." *Mr. Rutherford on Li-*
 "*berty of Conscience, Page* 226, 227, 228, 229. *Panus,*
The Harmony of the Confession of the reformed Churches, Sect.
18. Page 588, 592; 593. *Dr. Mayor, Dr. Hammond, Mr.*
Prynne, and Mr. Burroughs, Mr. Bennet's Preface to his
History of the Reformation, &c. The fifth Scripture they
 mention is, *Tit. 3. 1. Put them in mind to be subject*
to Principalities and Powers, to obey Magistrates, to be
ready to do good Works. Upon this we observe, that,
 seeing all the Argument our Authors draw from this Scrip-
 ture, is founded upon and drawn from their Explication of
Rom. xiii. 1. Our Answer upon it is sufficient here also; for
 here the Apostle speaks only of Principalities, Powers and
 Magistrates, that are really so according to the preceptive
 Will of God, which themselves grant, *Page* 70. where
 they say the Text speaks only of Powers in a moral Sense;
 and indeed there is no Power, there is a Nullity in any
 Power, whatever they pretend, that is not of God in this
 Sense, *viz.* according to his perceptive Ordination; and
 therefore none but such are Powers, or have any Being as
 such in the Sense of these Texts, as has been already suf-
 ficiently proved; and it has likewise been proved, that the
 Consent of the civil Society to any who are void of the
 Qualifications positively required by God in the forecited

Precepts, is so far from ligitimating their Title, that it only involves themselves in the horrid Guilt of Contempt of the Authority of God, by taking it upon them blasphemously to usurp a Superiority over God, by dispensing with his holy Law, and substituting their own corrupt Will in the Room of it, and concurring with such in the like Usurpation, thereby *setting themselves in the Temple of God, and exalting themselves above all that is called God*, which is the very Name of Antichrist; and what can the *Pope* do more, but dispense with the Law of God, and substitute his own corrupt Inventions in Room thereof? This is comprehensive of all that Antichrist can do, and therefore he is denominate by this very Character by the Spirit of God, *Dan. vii. 25. xi. 36. 2 Thes. ii. 4.* and why those that assume or plead for having such a blasphemous Prerogative in this Point may not do the like in all other Things we know not, seeing it is but a Contempt of the same Authority? And the Apostle tells us, *he that offends in one, is guilty of all, James ii. 10.* and all who acknowledge and countenance any who are thus guilty of such horrid Usurpation of the sovereign Prerogatives of Zion's glorious King, must be involved in the Guilt theireof, *Psalms l. 18. When thou sawest a Thief, then thou consentedst with him, and hast been Partaker wit Adulterers.* And, were this duly considered, how might it fill us with just Horror, and make us hasten out from, and stand at the greatest Distance from all such unhallowed and heaven-daring Confederacies! It is no less than a wresting the Reins of Government out of the Hands of Zion's glorious King, and blasphemously assuming it ourselves, while, by dispensing with his Law, and substituting our own in Room of his, we deny his legislative Power, like those who said, *We will not have this Man to reign over us.* And how much needs such then to be afraid, lest he say, *Bring forth these my Enemies, who would not that I should reign over them and slay them before me.* The Application of this perhaps may seem harsh to some, but we wish there were not too good Ground for it; the Concurrence of a Multitude will never make Sin lawful, but rather aggravates the Offence; for as the Concurrence of a Multitude in the Way of Duty, is acceptable and

and pleasing in the Sight of God ; so, on the other Hand, the Concurrence of a Multitude in the Way of Sin and Rebellion against him, is justly more hateful in his Sight, and renders every Individual, at least, as obnoxious to the Sanction of his holy Law, as if none were concurring with him in it ; and, to assert otherwise, is contrary both to Scripture, Reason and Experience ; therefore our Authors must prove the Thing to be lawful and Duty, before they can draw any Argument from the Consent or Concurrence of the People, were they never so numerous ; and it is but a Blind, and to no Purpose to tell us, as they frequently do, that this Subjection and Obedience they plead for, is only in all Things lawful ; for this seems only calculate, as a Vail to cover the Deformity of their absurd and antisciptural Scheme, that the Simple and Unwary, may be the more easily imposed on to receive it ; whereas, were it seen in its native Dress, it is scarcely supposable, that any who are not byassed by Prejudice, or Interest, or given up to be implicately led by them, but would reject it with Abhorrence and Detestation : For it is too obvious to be denied that they have taught the very Reverse of what they here pretend upon *Ecc. x. 4. viz.* a yielding to unlawful and sinful Commands in a Way of Subjection and Obedience, where they say, *Page 60.* “ This rising up of Spirit “ must be understood----as sinful ; ----it will therefore necessarily comprehend any Wrath or Wrong that a particular Subject may meet with at the Ruler’s Hand whether upon private Quarrels, or on account of Religion.” And *Page 61.* “ He must, at the same Time, continue in “ Subjection and Obedience to the Ruler in lawful Matters.” But if (according to them) the rising of the Ruler’s Spirit be sinful, and not only so, but necessarily comprehends any Wrath or Wrong, whether upon private Quarrels, or on account of Religion ; and that, notwithstanding, we must yield, and keep our Place of Subjection and Obedience ; it is plain, as hath been already observed, that it must be a sinful Yielding and Subjection : For if the Ruler’s Spirit rise up against us ; for the most important Duty of Religion, (seeing, as they say, it necessarily comprehends this) were it for acknowledging any other God but himself, as was the

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Cafe with the three Children, *Dan. xiii. 21*, then (according to them) we must yield and give Subjection and Obedience, to pacify his Wrath and this sinful rising of his Spirit: For though we should yield in all other Things, except we yield in that particular Thing that is supposed to be the Cause of the rising of his Spirit, it can by no Means answer the End here proposed, *viz.* of pacifying the Offence; but, upon the contrary, will rather aggravate and increase it, which is plain from the Scripture-instance above cited; and seeing they tell us, it comprehends any Wrath or Wrong, (which takes in the very highest Degree) whether private, or on account of Religion, what a vain, weak, and self-contradictory Shift is it to tell us, with the next Breath, that this Yielding and Obedience is only in lawful Matters; but such deceitful Juggling, giving with the one Hand what they take with the other, has been found a necessary Expedient by the Propagators of Heresy of any Kind, in order to wrap it up under some plausible Covert; because, in its native Dress, it has such a ghastly Countenance, that any of a tender Conscience would be afrighted to embrace it; and therefore, while our Authors maintain such Principles, it is the less Wonder to see them necessitate to use the same Weapons for the Defence of them. But further,

2dly, Seeing such idolatrous murdering Tyrants, as then existed in the *Roman Empire* had not a Title to live upon the Earth, as is already proved, *Rom. i. 32, Job xxxi. 9, 10, 11. 26, 27, 28. Matth. xv. 3, 4, 6. 1 Tim. i. 8, 9, 10.* far less could they have any Title to Subjection and Obedience; and therefore a giving Subjection, &c. to them, is in itself a sinful and unlawful Obedience, *Psal. l. 18. When thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers.* And this being the Foundation upon which all other Acts of conscientious Subjection and Obedience is built, and it being sinful, it necessarily follows, that all other Acts that include an Homologation of, and are only the Consequence of this must also be unlawful; but all other Acts of Subjection and Obedience do so; therefore they must be unlawful. But,

3dly, There

3dly, There is nothing due to lawful Magistrates, the best that ever was, but Subjection and Obedience to their lawful Commands; and so, at this Rate, the most wicked perfidious, idolatrous, blasphemous, murdering Tyrants are put on an equal Level with, and must have the same Honour, Deference, Subjection and Obedience that is due by the Law of God to the most righteous and lawful Magistrate; and that only, because it is the Will of the civil Society to acknowledge them, though it be diametrically contrary to the Will of God, and an evident Contempt of his Authority, *Prov.* xxix. 27. *Psalms* xl. 4. 2 *Kings* iii. 13, 14. *Psalms* xv. 4. *In whose Eyes a vile Person is contemned.*---- 2 *Chron.* xxiii. 15,-----21. ----*And all the People of the Land rejoiced: And the City was quiet, after they had slain Athaliah with the Sword.* See *Pool's Synopses Criticorum*, on this Place, 2 *Kings* xi. throughout. *Hinde let loose*, 2d. Edition, Page 446, 447, 448, 449, 450. from which, and many other Scriptures formerly cited, it is plain, that they, or any such, had no Title to any Thing but Contempt and Death, instead of Honour and Subjection. But,

4thly, We are at a Loss to know what they mean by Subjection and Obedience to their lawful Commands; for they do not signify what they take to be lawful or unlawful Commands, we always thought it was lawful and agreeable, both to Scripture and our Covenants, to swear Allegiance to a lawful Magistrate: And our Authors have declared, that the present is lawful, and the Deed of Constitution is valid, however far contrary both to the Word of God and our Coverants; and yet they say, Page 55. "The Question is not, Whether it be lawful for us to swear the present Allegiance to the civil Government, which the Presbytery acknowledge they cannot do, seeing there are no Oath to the Government in Being, but what excludes the Oath of our Covenants, or homologates the united Constitution."-----

Here they plainly say, that 'tis unlawful to swear Allegiance to the present Government, which to us is very strange, for seeing they own the Government to be lawful, to whom they are bound for Conscience Sake to give Subjection and Obedience (in lawful Commands, as they say)

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it is clear both from Scripture and our Covenants, that 'tis lawful to swear Allegiance to such, and whatever is in the Oath of Allegiance contrary to our Covenants, or that doth homologate the united Constitution, doth not flow from the Oath it self abstractly considered, but from the Constitution of the Government to which it binds; so that the Unlawfulness then of the Allegiance doth not ly in the Oath, but in the Constitution of the Government to whom it is taken, for the Allegiance binds the Swearer only to maintain and defend, or to be leel and true, (as the Burgeſſ-oath hath it) to the Government, according to their Constitution, and therefore were the Constitution of any Government never so contrary, both to the Word of God and our Covenants, and their Administration as bad as their Constitution; yet, if it is the Will of the civil Society that it shall be so, and they acknowledge such a Government, according to our Authors it is lawful, and all are bound under Pain of Damnation to give Subjection and Obedience to them as they are constitute: (for otherways they cannot subject to them than they really are; for as Allegiance, so Subjection must be given in the Sense of the Legislator, and not according to our private chimerical Distinctions and Reservations, which serve only to blind and cheat the Conscience); therefore seeing the Constitution of any Government, were it as bad as can be imagined, tho' it should exclude both the Word of God and our Covenants, and homologate not only *Papery*, *Prelacy* and *Paganism*, but down right *Atheism*, if it comprehend the Will of the civil Society, it is as lawful, as any who are most agreeable to the Word of God and our Covenants, according to them; and seeing the Constitution of the present Government, comprehends the Will of the civil Society, we are at a Loss to understand their Reason for refusing or saying they cannot swear Allegiance to them; and it seems the more strange to us, that the Allegiance binds to nothing more, than what they acknowledge that they are bound for Conscience Sake to perform, *viz.* to acknowledge the Government as lawful, and to maintain and defend them according to their Constitution with their Lives and Estates, &c. which certainly is incumbent upon them to lawful Magistrates: And seeing they reskon it their Duty to do all that

that the Allegiance binds to : It seems a Paradox to us (which we shall leave to themselves to expound) upon what Grounds they reckon the Allegiance unlawful, and what they cannot take, except they maintain Allegiance to be unlawful at any Rate; for seeing 'tis the Constitution of the Government, that both excludes our Covenants and homologates the united Constitution, 'tis plain, that all the Arguments that can be brought from these Things, land chiefly, if not only, upon the Constitution of the Government, but seeing the Constitution of the Government, and all the Evils that attend it, are by the Consent of the civil Society, our Authors cannot in any Consistency with themselves, and without overturning all that they have advanced upon this Head, find Fault with it, or refuse any Allegiance that binds to the Constitution, whatever Evils may be in it; and were it not somewhat beside our present Purpose, as it cannot but be obvious to the judicious and impartial Reader, so it were easy to make it appear, that all the Arguments brought against the Allegiance by the Author of the serious Enquiry into the Burgeſs-Oaths, militate not against the Oath of Allegiance, but against the Constitution of the Government, to whom, and for the Support of which it is taken. For, put the Government again upon our scriptural and covenanted Constitution, and all his Arguments against the Allegiance at once evanish and fall to the Ground, even the want of the necessary scriptural and Covenant Limitations, is the native and necessary Effect of the Constitution of the Government : For, as by the Constitution of the Government, the true Religion sworn to be maintained in our Covenants is excluded, it were a gross Absurdity and palpable Contradiction, to swear the Allegiance with this Limitation : Yea, to do so, were no less than a mocking of God, who cannot, and will not be imposed upon by such sophistical and chimerical Notions and Distinctions, which can only serve to cheat the Conscience, and deceive ourselves and one another ; and the Apology he makes for obviating this Objection, with the Comparison he makes for Illustration thereof, doth not take off the Strength of the Objection in the smallest Degree ; for all he says in his Apology is, *viz.* " I cannot see, that these Terms were essential to the

"kingly Authority," (*viz.* The Qualifications required by the Word of God and our Covenants) "So neither can I see, that the want of them will reduce or nullify the Relation that subsists betwixt the present King and Subjects. Where,

1st. 'Tis plain, he builds his Conclusion upon a begged and false Proposition, which has been sufficiently disproved above, both from Scripture and Reason, *viz.* that the Qualifications required by the Word of God and our Covenants, are not essential to the Being of a lawful Magistrate. He gives no Argument either from Scripture or Reason, but this unanswerable one, *viz.* That he cannot see it. But we suppose none can admit this as a Reason or Argument, either to prove or disprove any Proposition: For who knows not, that tho' the Light shine never so clearly, and discover many Things, that yet a blind Man cannot see them, but will any Body be so foolish as from thence to conclude, th at they are not, because the blind Man cannot see them?

Again, we have a common Proverb, *viz.* There are none so blind as those that will not see. Whether this be applicable to him we shall not determine.

2^{dly}. 'Tis obvious from the Coronation-Oaths cited in Page 51, 52. of this serious Enquiry, that our Reformers in the Periods there mentioned, made these Qualifications essential to the Admittance of all Kings, Princes and Magistrates whatsoever that thereafter should happen to reign, therefore 'tis a begging the Question, to suppose any such Relation can subsist but upon these Terms, without an Accession to the overturning and renouncing these fundamental Acts and Laws; so that to acknowledge any such Relation but upon these Terms, is a plain renouncing of this Part of attained to Reformation, which we are bound by our solemn Covenants to maintain.

3^{dly}. The Comparison he makes is not at all to the Purpose, *viz.* "In Marriage, it is ordained both by Church and State, that there be a regular Proclamation of Banns, and that the Parties be married by a Person authorised by Law. Now, if a Man and Woman shall quite neglect these Requisites, and make a clandestine Marriage, does it follow, that it is no Marriage?..." Here 'tis plain, he

he industriously (for we cannot think it proceeds from Ignorance) mistakes the Question to make it answer his Design, for here he leaves wholly out these Things that are made essential to Marriage by divine Institution, and shifts in, in their Room, somethings, that (however agreeable they are, when they can be attained in a Consistency with the Word of God and our Covenants) are but circumstantial and of human Composure, and not at all essential to Marriage: But, if he stated the Question fairly, he should have said, That in Marriage 'tis ordained that the Parties be free Persons, not guilty of Adultery, or engaged in any Pre-contract, &c. Mr. *Perken's* 3d and last Volume, printed at Cambridge in Folio 1613. in his Discourse upon Christian OEconomy or Household Government, Page 679, 680, 681, 682, 683. &c. And if the Parties quite neglect these essential Requisites, does it follow, That the Marriage is valid? We suppose it would not, even tho' it were other-ways regular: But perhaps he cannot see that these Qualifications are essential to Marriage more than Magistrates; and indeed we do not know, why he may not refuse the one as well as the other, and affirm that there is nothing essential to Marriage, more than Magistrates, but the Consent of Parties, tho' the Consent of Parties in both should run diametrically opposite to the Institution of God the sovereign Lawgiver.

Moreover, this Way of reasoning is much more strong for the Lawfulness of dispensing with the Scripture-qualifications and Way of Entry of Ministers, Elders, Deacons, &c. in regard, there is more Likeness betwixt the Similitude of Marriage, and the Relation that is betwixt a Minister, &c. and their People, than there is betwixt a Magistrate and his Subjects in that Relation, so that the Patrons of a corrupt Ministry, have more Ground to make Use of this Similitude for their Plea, than the Patrons of a corrupt Magistracy for theirs.

However, we affirm upon good Authority, both from Scripture, Reason and our Covenants, and the Judgment of sound and learned Authors cited above, that these Qualifications are essential to the Being of a lawful Magistrate, and we hope it will not be sustained as a sufficient Argument

ment against this Truth, that he cannot see it, seeing 'tis a Truth plain and obvious, both from the Word of God and our Covenants ; but so long as he and our Authors maintain, that the Consent of the civil Society, tho' it should exclude both the Word of God and our Covenants, is sufficient to legitimate the Title of any Man to the Office of the Magistrate, and that we are bound to give Subjection, &c. to all such under Pain of Damnation, however wicked they may be in their private Character and Conduct, or publick Administrations ; all the Odds betwixt our Authors, who (in the above-cited Paragraph) say, They cannot swear Allegiance to the present Government, and them who do it, seems just to be the same that's betwixt Volunteers and listed Soldiers ; the Volunteers do as much in Defence of their Sovereign as the listed Soldiers, only with this Difference, that the Volunteer may leave the Service at Pleasure, whereas the other is bound by Oath to continue : And indeed we acknowledge our Authors need such a Back-door to go out at ; for according to their Scheme anent civil Government, they cannot swear Allegiance to any Government were they never so lawful, but with this Limitation, *viz.* so long only as the civil Society is pleased to acknowledge them : So that by their Scheme the Government that's lawful this Day, to whom Subjection, &c. is due, under Pain of Damnation, may without any Offence in the Magistrate, only if the civil Society fancy (however unjustly) to turn him off, and set up another more wicked than he, presently upon this, all Obligation of Duty to the former (according to them) is loosed, and they are now bound to him who is now (however unjustly) set up in his Room. And how absurd, ridiculous and destructive of all Government, and plainly introductory to Anarchy and Confusion this is, is very plain and obvious. And yet if Magistracy have no other, or better Basis and Foundation to settle upon, than the corrupt and changeable Inclinations of Men, or civil Society, all this and much more must follow upon it ; and indeed in this Case it is not safe to swear Allegiance to any Magistrate or Government however lawful ; for, after we have so sworn, we cannot be sure but the civil Society (as has too often been seen) may renounce their Allegiance to him, and set up another

nother, and so consequently we are bound under Pain of Damnation to own and subject to him, whereby we involve ourselves in Perjury without the above Limitation, and are brought into an inextricable Dilemma: Either we must own them both to be lawful, which is absurd, or we must be guilty of Perjury in rejecting the former to whom we had formerly sworn Allegiance, and of rejecting the Ordinance of God, which infers Damnation if we refuse Subjection and Obedience to the latter, while set up and acknowledged by civil Society, which is a Mass of Absurdity and Contradictions.

They say, Page 75. "The last Precept that shall be argued from to this Purpose, is exhibited by the Apostle *Peter*, as he takes notice (2 Epistle iii. 16.) that in *Paul's* Epistles *there are some Things hard to be understood, which they that are unlearned and unstable wrest*, so he takes care to prevent this, particularly in respect of the Passages that have been considered, while he gives notable Explication and Confirmation thereunto, by what is expressed 1 Epist. ii. 13, 14, 15, 16, 17." Where we shall 1st observe, That the Unlearned that the Apostle here speaks of, cannot be understood of such as have not learned *Latin, Greek and Hebrew*, &c. as our Authors perhaps have, but rather such as have not the Knowledge of the Holy, and want the teaching of the Spirit, for there are too many Instances of it, to be denied, that Men of this Sort of Learning, for ordinary, have been the greatest Wresters of the Scripture, and therefore they will not get the Judgment of those that want that Sort of Learning rejected on that Account; but tho' they should understand it of School-Learning, we doubt not but some, and even some of those we have cited above, who give their Judgment of these Scriptures contrary to theirs, and agreeable to ours, had as much of that Sort of Learning as our Authors can pretend, and were not without the teaching of the Spirit too, so that from what is said it appears there is at least as much Ground to apply that Text to themselves as those they intend it against. What they advance from 1 Epist. ii. 13——17. is just the same with what they have said upon *Rom. xiii. 1.* and *Titus iii. 1.* &c. they just rub still upon their old String, while they tell us upon *Verse 13.* "That all those who are the Ordinance of
" Man,

" Man, or who have a Constitution by the Consent of civil
 " Society, are to be submitted to for the Lord's Sake, or as
 " having an Institution from him." The Unsoundness and
 Absurdity of this Explication has been sufficiently exposed
 already, so that 'tis superfluous to insist upon it here; 'tis
 plain that by every Ordinance of Man is to be understood
 the different Kinds of civil Government set up by Men;
 whether it be by Kings or Judges, superior or inferior, &c.
 providing they had the Qualifications required by God in his
 Word, and did rule and judge according to his Law and for
 him, when so constitute and qualified, were to be submitted
 to for the Lords Sake as bearing his Authority. But to say,
 that the Apostle here requies Christians or others for the
 Lord's Sake to submit to every wicked Monster, that corrupt
 and wicked Men set up as Magistrates, be they Idolaters,
 Adulterers, Blasphemers, Sabbath-Breakers, and Murderers,
 &c. is so chocking both to Religion and Reason, 'tis amaz-
 ing that such loose and latitudinarian Doctrine should be
 vented by any who profess to be Christians, much more such
 as pretend to set up for Reformation according to the Word
 of God and our Covenants? Doth not the Law of God ex-
 pressly require that such capital Criminals shall be put to
 Death, as is undeniably proved from the above cited Pre-
 cepts? And can any Body believe (even tho' our Authors say
 it) that the Apostle here or elsewhere teacheth us to give
 that Honour and Subjection, &c. that's due to lawful Ma-
 gistrates, to such Persons; while, in Opposition thereto, the
 Law of God obligeth us not to suffer them to live upon the
 Earth? May we not upon far better Ground, than they, say,
 that to say so is an open Contradiction unto, and a Con-
 tempt of the holy Scripture? Our Confession of Faith say-
 eth, 1st Book of Discipline, Art. 9. " Committers of horrible
 " Crimes, worthy of Death, if the civil Sword spare them,
 " they should be holden as dead to us, and cursed in their
 " Facts." See also the Order of Election of Ministers, and
 the Order of Discipline and Excommunication, &c. printed
 by the General Assembly of the Church of Scotland, 1571.
 Page 29. Mr. *Pool's* Annations upon *Lev. xxvii, xxviii,*
xxix. Mr. *Humphry's* critical explanatory Exposition, &c.
 printed 1735. upon the same Place, viz. *Lev. xxvii, xxviii,*
xxix.

xxix. And how consistent that is with giving them Honour and Subjection, any Body who doth not wilfully shut their Eyes may easily judge. Would not every Body reckon them mad who would set up a dead Man to be their Ruler, and give him that Honour and Subjection that's due to a lawful Magistrate; and yet this is what our Authors plead for here, in Opposition both to the Word of God and our Confession of Faith, and the Judgment of sound and learned Divines above-cited? And which is yet more melancholy, they father this strange antiscriptural and self-contradictory Doctrine upon the holy Spirit of God, whereby they give the God of Truth the Lie. We see that civil Societies set up not only Usurpers of the Office of Magistracy, but Usurpers of the Throne, Crown and royal Prerogatives of our Lord Jesus Christ, and make that an Essential of their Crown; and yet our Authors tell us, that this is an Ordinance of Man, that the Apostle here requires us to submit to for the Lord's Sake: Can they be so bare-faced as to tell us, that the Lord for his own Sake commands us to submit to the Usurpers of his Throne and Crown? We are afraid this is not only absurd but blasphemous. Can we be loyal Subjects to Jesus Christ the glorious King of Zion, and to the Usurpers of his Throne and Crown? Can we serve God and *Baal*? Is there any Fellowship betwixt Light and Darkness, betwixt Christ and *Belial*? This is strange Doctrine, and no less strange that any Body should be so much blind-folded by the cunning Craftiness of Men, that ly in wait to deceive the Simple, as to receive and believe it. And all the Distinctions they can make on this Head are to no Purpose; they are all but a mere Blind: For 'tis but a cheating of the Conscience, to pretend to distinguish betwixt the civil and ecclesiastick Headship, while they subsist in one Person, and while the civil Headship hath no Existence without the Ecclesiastick, it being an essential Condition of it: Upon this, see the last *Speech and Testimony* of Mr. *Donald Cargil*: "As to the Cause of my suffering, the main is, not acknowledging the present Authority, as it is now established in the Supremacy and Explanatory Act; this is the Magistracy that I have rejected, that was invested with Christ's Power; and, seeing that Power taken from Christ, which is his Glory,"

"made

" made the Essential of the Crown, I thought this was as
 " if I had seen one wearing my Husband's Garments after
 " he had killed him ; and seeing it is made the Essential of
 " the Crown, there is no Distinction we can make that can
 " free the Conscience of the Acknowledger from being a
 " Partaker of this sacrilegious robbing of God ; and it is
 " but to cheat our Consciences to acknowledge the civil
 " Power ; for it is not civil Power only that is made of the
 " Essence of his Crown ; and seeing they are so express,
 " we ought to be plain ; for otherwise it is to deny our
 " Testimony, and Consent to his Robbery." They say,
Page 76. " He determines the whole Matter, in respect
 " of which they were to be submitted to, *viz.* the Punish-
 " ment of *Evil-doers*, and the *Praise of them that do well*,
 " Verse 14, However seldom they were inclined or em-
 " ployed this Way, yet the supreme Power of the King, and
 " the Commission of Governors, could morally extend no
 " farther : And thus it was only in so far as employed
 " this Way, That the King was to be considered as Su-
 " preme, and Governors as sent by him, and both submitted
 " to accordingly." Here they grant, that it is only in so
 far as the King and Governors are employed in punishing
 Evil-doers, and being a Praise to them that do well, that
 the King is to be considered as Supreme, and Governors as
 sent by him, and both submitted to ; whereby they seem
 to make the King and Governors under him only Cy-
 phers, except in that Instant of Time that they are so em-
 ployed ; for they say, It is only so far as they are thus em-
 ployed that they are to be considered as Supreme, which
 plainly implies, that when they are not so employed, they
 are not to be considered as Supreme, so that they cease to be
 Magistrates, so soon as they cease from punishing E-
 vil-doers, &c. for if they did not cease to be Magistrates,
 we would be still obliged to consider them as Supreme, and
 submit to them accordingly. Now, if a King and Gover-
 nors are no more to be considered as Supreme, but rejected
 so soon as they cease from punishing Evil-doers, and being
 a Praise to them that do well. This is somewhat more than
 we plead for ; for we do not think that every Act of Mal-
 administration, far less every Neglect of Duty, will war-
 rant

rant us to cast off Subjection to a lawful Magistrate : But if a King and Governors, that neglect to execute their Office, are not to be considered as Supreme, how are we to consider those that not only neglect, but pervert their Office ; and, instead of punishing Evil-doers, and being a Praise to Well-doers, are Punishers of Well-doers, and a Praise to Evil-doers ? Certainly our Authors would not consider them as Supreme, nor submit to them as such ; and yet it is plain, that the Powers then in Being, when the Apostle wrote both his Epistle to the *Romans* and *Titus*, and when the Apostle *Peter* wrote both his Epistles, were not employed either in punishing Evil-doers, or being a Praise to Well-doers, except the preaching, professing, and practising of the Truths of the Gospel be by our Authors reputed evil, and the Propagation, Maintenance, and Practice of Idolatry and Superstition reputed Well-doing by them : For nothing is more plain, than that the Powers then in Being were Promoters and Encouragers of heathenish Idolatry, and cruel Persecuters of the Christian Religion, and all the Owners thereof, even unto the cruelest Deaths, and yet they say, they are to be considered as Supreme, when punishing Evil-doers, however seldom they are inclined or employed this Way, which is, upon the Matter, to say, that when the King and Governors cease to be thus employed, they cease to be Supreme, and so soon as they are again thus employed, and then only they are restored again to their Office, even without any Dependence upon the Will of the civil Society ; and how contradictory to their own Scheme this is, is too obvious to be denied. But, supposing a King to be set up, according to their Scheme, with Consent of the civil Society, and supposing he is acknowledged by them for twenty Years, and he should all that Time be but seldom inclined, perhaps only in one, two, or three Instances, to punish Evil-doers, &c. (for our Authors say, however seldom he be so inclined and employed) what comes of the Society all that Time that their King is not so employed ? For they say, he is not to be considered as Supreme but when so employed ; and therefore, consequently, the Government all that Time is vacant. At this Rate, the most Part of civil Societies would be far oftener

and longer without Government than with it, which is absurd and self-contradictory : For it all those that are set up, and while they are acknowledged by civil Society, be lawful Magistrates, according to the preceptive Will of God, however wicked they are, either in their private Conduct or publick Administration, (as they have asserted) then, so long as they are acknowledged by the Society, they must, according to them, be considered, and submitted to as Supreme, though they should not only be seldom, but even never employed in punishing Evil-doers, and being a Praise to them that do well. Again, they assert, that all those who do, at any Time of their Reign, exert their Power in punishing Evil-doers, &c. (though it should be but once in a Year yea, once in twenty Years, seeing they say, however seldom) do bear the Characters given by the Spirit of God, in *Rom* xiii. 1,---6. and *1 Pet.* ii. 14, &c. How strangely amazing is it, that any, especially our Authors, should take it upon them to palm such an Explication upon the holy Scriptures ; for by this, though such Powers should be inclined and employed, perhaps only once in twenty Years, or less, in punishing a Thief, or a Murderer, &c. during the whole of their Reign ; and should all the rest of it be wholly, or, at least, chiefly employed in propagating Idolatry, Atheism, Blasphemy, Perjury, Sabbath-breaking and Uncleannels of all Sorts, &c. and in cruel persecuting unto Death, Banishment, Imprisonment, and fining the Church and People of God for their Adherence to his Cause and Interest ; notwithstanding of all this, according to our Authors, they must be reputed Punishers of Evil-doers, and a Praise to them that do well. And if they had asserted this, as their own Mind only, we might have been the more silent anent it : But this they cannot rest in, but have the Assurance to assert, that this is the Mind of the Holy Spirit of God in these and the like Texts of Scripture, whereby they give the God of Truth the Lie ; for it is plain, that those who mainly and chiefly employ and improve their Power in propagating and tolerating the aforesaid Wickednesses, though in some Instances, as above, they should punish some Evil-doers, &c. for their own, or the Pleasure of the Society who have set them up, (for it

cannot

cannot be from any Respect to the Law of God, else they would at least endeavour something of Uniformity in it, which is plain they do not) can no more be reputed Punishers of Evil-doers, and a Praise to them that do well, than those who make it their main Study, and chiefly employ and improve their Power, at all Times, for punishing and repressing all the above Wickednesses, and for the Advancement of the Kingdom and Interest of Jesus Christ, and the Encouragement of all his faithful Followers, if they, through Weakness and Infirmary, should fall short of this their intended and endeavoured Duty in a few particular Instances, could be justly reckoned a Praise to Evil-doers, and a Terror to Well-doers; and that it is no less absurd and ridiculous to account the former a Punisher of Evil-doers, and a Praise to Well-doers, than it is to account the latter a Praise to Evil-doers, and a Punisher of Well-doers, is a Thing so plain and obvious, that none but such as have given up both their Conscience and Judgment to be implicitly led by Men, can refuse; and therefore it is sufficiently evident, from what is observed, that these Scriptures are not at all applicable to the Powers then in *Rome*, or yet to such as our Authors here describe: So that, without a palpable perverting the Scripture, they can find nothing in these or any other Place of Scripture to favour their antiscriptural Scheme. And if they had adverted to it, they might have saved their Pains, for all they have done upon this Head, as it is in Defence of the same Cause, so it is but a scouring up of these old rusted Arguments, (that were long since threed-bare) that the cruel Murderers, and the Indulged that took Part with them in the late persecuting Period against the Kingdom, Cause and Interest, and Subjects of *Zion's* glorious King, have used before them; and if their Cause was good, and the Lord's suffering Remnant's evil, then, and no otherwise, is the Cause maintained here by our Authors, good, and ours evil: For the same Thing is now pled by them, and the same Arguments are used by them for the Defence thereof, that were used by the Persecuters and Indulged; and the same Cause and Arguments are pled by us, that were pled by the Lord's Remnant, whom he honoured to seal these Truths they then contended for, (and that we

now contend for) most willingly and cheerfully with their best Blood. For Proof whereof we need do no more but refer to the *Cloud of Witnesses*, the whole of their Testimonies being stated upon their rejecting the then Government, even when it was maintained and acknowledged, both by what they call the *Primores Regni*, and the Body of the civil Society; for their being persecute was not the Cause of their rejecting the then Government, but their rejecting and casting them off, on account of their Usurpation of the Crown and royal Prerogatives of Jesus Christ, was the Cause of all the Persecution and Blood-shed of that Period, which will easily appear to the meanest Capacity, that will impartially examine their Testimonies, and which is evident, from what is cited above of Mr. *Donald Cargil's* Testimony. And that our Authors pretend to adhere to our Covenants and Reformation, says nothing against what is here advanced; for so did the Indulged, that then maintained the same Cause that they do now, and yet were justly ranked amongst the Breakers, Burners, and Buriers, and Persecuters of that Cause, and these Covenants, and rejected as such by all the faithful Owners thereof, from *Page 77* to *89*. It would be too tedious, as well as needless to take Notice of all the bare Assertions that are there contained, which they have wrapt up in very strong and confident Expressions, being very needful to supply what is wanting of Proof, that thereby they may the more easily persuade their Followers to receive their antiscriptural Doctrine upon this Head, though we hope they will not all be so easily imposed upon, as to think their bare Assertions, however strongly expressed, a sufficient Ground of their Faith, especially when so evidently contrary to so many plain and positive Precepts, as well as the Judgment of many learned and orthodox Divines above cited. Some Remarks upon these Pages shall suffice, wherein we shall endeavour to take up the Substance of what is there contained, that is not already answered. And,

1st, *Page 78*. they say, "There is no Passage of Scripture, that so much as seems openly inconsistent with these Precepts as now interpreted, while no Passage so much as seems openly to forbid what is here expressly
"com-

"commanded, or to command any Thing directly opposite thereunto." That their Interpretation of these Precepts is contrary, not only to these Precepts formerly cited by us, even as much as Light is contrary to Darknes, but even contrary to the whole Scope of Scripture, and to the Mind of the Spirit of God, even in these Precepts cited by themselves, is clear from the Context, and the many gross Absurdities and Inconsistencies that have been already shown, as well as the Judgment of sound and learned Divines, and others, whose Judgment may be at least as safely trusted as theirs, and truly there is at least the more Ground to demur anent their Interpretation of these Precepts, seeing it is just the same that the cruel Murderers and Indulged maintained against our Covenants, and the Owners and zealous Defenders of that Reformation, viz. that Subjection and Obedience for Conscience Sake, is due to all Powers, while they are acknowledged by the civil Society, in lawful Commands, for they did not plead for Subjection in unlawful Commands more than our Authors do. But further, see Ezek. xliii. 7, 9.---*Now let them put away their Whoredoms, and the Carcasses of their Kings far from me, and I will dwell in the Midst of them for ever.* Isaiah viii. 12. *Say ye not, A Confederacy to all them to whom this People shall say, A Confederacy; neither fear ye their Fear, nor be afraid.* 2 Sam. xxiii. 6, 7. *Isaiah lviii. 6. lii. 1, 2. Zech. ii. 7. Psalm cxlix. 6, 7, 8, 9. Hind let loose, Pages 447, 448, 449, 450, 451, 641, 642, 645, 646. Beza's Notes upon Psalm cxlix. 6, 7, 8, 9. Hosea viii. 4. They have set up Kings, but not by me: They have made Princes, and I knew it not.---*

'Tis plain from the 1st. Verse, that this is the first Thing that is charged upon them, as a transgressing of the Lord's Covenant, and trespassing against his Law. We do not alledge from this, that kingly Government is unlawful or condemned, and 'tis but a manifest shifting of the Argument for them to alledge this, as they do, Page 83. But what is here justly condemned as a transgressing the Covenant and Law of the Lord, is not simply their setting up Kings, but their setting them up not by God, or not according to his preceptive Will. See Mr. Pool's Annotations upon Hof. viii. 4. also upon Hof.

xi. 12. Mr. *Hutchison's* Notes upon *Zech.* xi. 15, 16, 17. *Hind let loose*, 2d Edition, Page 444, 445. Such as he knew not by Way of Approbation, for in any other Sense it cannot be understood, because otherways nothing either Good or Evil can be unknown to, or hid from him, and it were atheistical to alledge any such Thing; from which 'tis evident, That all Kings are not set up by God. And here 'tis as plain as written out to us with a Sun-beam, that God himself establisheth that Distinction betwixt those that are Kings by his preceptive Will, and those who are so by his providential Will only, for it cannot be refused, that these Kings spoke of in this Text, were set up by the providential Will of God, and yet God saith here, they were not set up by him. This then must certainly be the true Meaning of the Text, that they were not set up by him, *viz.* by his preceptive and approbative Will. How vain and impotent, yea, Heaven-daring then is their Attempt of overthrowing this necessary Distinction, that is so clearly and inviolably here, as well as through the whole Scripture, established by infinite Wisdom, and almighty Power? And doth it not favour too much of Blasphemy, to say, as they do, *Page* 87. That this Distinction is altogether groundless and absurd? But not to say what justly may be said of the Wickedness of such an Attempt, how much have they exposed their Weakness and Folly' in attempting the Overthrow of this Distinction, while they have left it standing as inviolably unshaken as when they began to attempt its Overthrow, seeing they have not so much as brought one Argument from Reason against it, and, as it was impossible they could, so they have not offered any Thing from Scripture against it? It is amazing to think by what Means they have thought to overthrow this Distinction, seeing they have neither made use of Scripture nor Reason. Did they imagine to blow it over with the Wind of their Mouth? They seem to have acted in this impotent Attempt, like a Man under a frantick Fit, who would advance in a great Bravado with a Handful of Dirt, imagining thereby to overthrow a strong Fortification, and having therewith bespattered the Walls, he goes off in a Triumph, supposing he had accomplished his Purpose, but leaves the Fortification in as good Condition of Strength as he

he found it; and just so have they acted with Reference to this Distinction. We indeed grant with them, as we have formerly observed, that 'tis absolutely necessary for gaining and establishing their Conquest over the Truth that we here contended for, that they first overthrow the strong Fortification of this Distinction, for 'tis a strong Bulwark, that will inviolably defend the Truth we here plead for against all the impotent Attacks of Adversaries of any Kind: But we think they would be more wise (even tho' they should lose their Plea) to sist any further Attempts of this Kind; for seeing this Distinction is established by infinite Wisdom, and maintained by almighty Power, they will inevitably lose their Labour, and receive Damage to themselves in the Event, if they persist herein.

Again, from this Text 'tis evident, That all those Kings that are set up, even tho' by Consent of the civil Society, are not agreeable to the preceptive Will of God, or as such approved by him, as they falsely assert, same Page; for the Kings here spoke of, were set up by that Society, which God here chargeth upon them as a transgressing his Covenant, and trespassing against his Law, and plainly declares they were not set up by him.

2dly. 'Tis plain, That all such Powers are rejected and condemned by God, that are not set up by him in the true Sense of this Text, viz. by his preceptive Will: And 'tis also plain, that he commands his People, *Ezek. xliii. 9. To put away the Carcases of such Kings, as well as their Whoredoms far from him, that so he might dwell in the Midst of them for ever*, and 'tis such he dischargeth a Confederacy with, *Isa. viii. 12.* and expressly excludes, *Deut. xvii. 15. 2 Sam. xxiii. 3. 1 Cor. vi. 1---6. Rom. xiii. 1---7. &c.* So we hope our Authors will no more assert, that there are no Precepts in the Old or New Testaments that so much as seem to contradict their Interpretation of these Precepts, or, if they should, it shall be without Ground, seeing there are so many expressly condemn and exclude it; yea, these very Precepts they cite themselves evidently condemn and refuse their Interpretation of them, as well as the Judgment of sound and learned Authors upon them, as has already been shown above. They say
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same Page, " As there are many other Passages of Scripture plainly homologating these Precepts in their genuine Sense, that have been assigned them, so there are none which it is not very obvious, that accordingly they are no ways inconsistent with." We observe,

1st. That we are at a Loss to know where to find these Scriptures that plainly homologate the Interpretation they have given, which they call genuine; (whether it be genuine or not, we shall refer to what hath been remarked already upon it) for tho' they say, they are many, they have not mentioned any.

2^{dly}. Whether there are no Scriptures inconsistent with their Interpretation, we refer to these and the like that are already cited, and to the Precepts also that themselves have cited, together with what has been observed from them; and the Judgment of orthodox and learned Authors upon them, which are all not only inconsistent with, but diametrically opposite unto their Interpretation of these Scriptures; therefore let them not fancy, that all will be so easily imposed upon, as to receive their strong and confident Assertions, (tho' under Colour of Authority) without Proof, tho' it is ground of Lamentation, that they are so successful this Way with too many in this sadly degenerate Day of deep Revolt and Apostasy from the Lord, who are too ready to receive for Doctrines the Commandments of Men.

Again, they say, Page 79. - " The Passages holding forth these Qualifications and Duties of Magistrates, do not by the remotest Hint imply, that if any Way they be deficient in or make Defection from the same, their Authority and Commands, even in Matters lawful, must not be subjected to and obeyed.---

1st. We here observe, That they beg the Question in Debate, while they alledge, that any Powers are, or can be lawful Magistrates, and have a lawful Authority according to the preceptive Will of God, (who only can challenge our conscientious Subjection and Obedience), without these Qualifications required by God, in these and the like Scriptures formerly cited; and, to alledge, that those Powers who are not, or never were possessors of these Qualifications, and never did or do not practise these Duties, can be either deficient in

in, or make Defection from them, is very absurd : And, no less so to alledge, that such can have any Authority from God according to his preceptive Will, or agreeable to our Covenants, to command Subjection and Obedience, either in Things lawful or unlawful : For, 'tis already proved, That such as rush into the Place of Magistrates without these Qualifications, even tho' they should have or acquire the Consent of the People, are at best but Intruders into, and Usurpers of that Office ; which is also undeniably evident from *Hosea* viii. 4. above cited, where the Kings spoke of were set up by the People, and yet God plainly declares they were not set up by him ; and, therefore all such as subject to, and obey them under that Consideration, do only involve themselves in the same Guilt with them, by strengthening their Hands, and concurring with them in their Usurpation of that Office, *Psal.* l. 18. *When thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers :* And therefore, the People's Consent is so far from legitimating their Authority, that, on the contrary, it is justly charged upon them by God as a transgressing his Covenant and a trespassing against his Law : Which is also plain from *Hosea* viii. 4. &c. Therefore, let them no more pretend to shut out our Eyes with such groundless and anti-scriptural bare-faced Assertions, in order to make us receive such loose and dangerous Doctrine, as they, both contrary to Scripture and Reason, advance upon this Head. Such indeed as are lawfully placed in Authority, having these Qualifications required by God in his holy Word, and duly called by the People to that Office, we do not think that every Deficiency in, or Defection from their Duty, will warrant any to cast off Subjection and Obedience to them ; but there is a great Difference betwixt this and what our Authors assert, *Page* 73. That " whatever personal Evils " they were chargeable with, whether in their private Character and Conduct, or in their Mal-administrations----- " cannot cleave unto their Office : " So that, according to this their Scheme, tho' they should, instead of ruling like Magistrates, tyrannize like incarnate Devils, Subjection and Obedience is due to them so long as they are acknowledged by the civil Society, which according to this Scheme must

be always; for, according to them, no Degree of evil whatsoever, either in their private Character and Conduct, or in their Mal-administrations, whether on Account of private Quarrels or Religion, can invalidate their Office, or can warrant any civil Society to cast off Subjection to them: And how absurd and ridiculous and contrary to both Scripture Precept and Example, and the Practice of all Nations this is, is so evident, that to say any Thing to prove it, were as needless as to hold forth a Light to discover the Sun. We are much dun'd with their telling us every now and then, that they are only for giving Subjection and Obedience in lawful Commands, but this can serve no Purpose but to be a Blind to the Simple and Unwary, or such as are byass'd by Prejudice and Interest; for the Authority must first be lawful before they can put forth any lawful Commands to be obeyed. Mr. *Gee* on Magistracy, P. 340, 341. *Hind let loose*, P. 416. 2^d Edit. *Mystery of Magistracy*, 2^d Edit. P. 63. The Tree must be good ere the Fruit can be good. See Mr. *James Renwick's* Testimony vindicated, P. 195. "Subjection is no more pressed in Scripture than Obedience; consequently, if Non-obedience may be lawful, Non-subjection may be so also: All Commands of Subjection to the higher Powers under Pain of Damnation, *Rom. xiii. 1, 2.* do respect only lawful Magistrates and in lawful Things, and do include Obedience as well as Subjection; and Non-obedience to the Power so qualified, is a resisting of the Ordinance of God, as well as Non-subjection." Again, our Authors say, P. 79. "Magistrates are always supposed to be in the actual and due Possession of these needful and natural Abilities, which are common among Men: Again, they are here always supposed to be actually possessing and performing these moral and acquired Qualifications, which they ought to have, and these Duties which are incumbent upon them, at least in some useful and continued Degree; for all this is always in Scripture, and by all People, implied in the essential Notion of Magistrates."

1st. We grant, that at least all this is always in Scripture implied in the essential Notion of Magistrates, but that it is so by all People is false; for, for most Part they set up and acknowledge.

knowledge those as Magistrates, who are possess of, and performing the very Reverse of these moral and acquired Qualifications; and, particularly, our Authors themselves flatly contradict this, *Page 76.* where they say (however seldom they were inclined or employed this Way), *viz.* in being Punishers of Evil-doers, and a Praise to them that do well; here they assert, however seldom; and yet they say, *P. 79,* according to Scripture, it must be at least in some useful and continued Degree. Such manifest Contradictions we shall leave to themselves to reconcile, for we cannot pretend to do it.

2dly. We grant, that all such as are sustained Magistrates by the Scripture, are certainly at least supposed to be possess both of these needful natural Abilities, and moral and acquired Qualifications which they ought to have, and that they perform these Duties that are incumbent upon them, at least in some useful and continued Degree; but to say, that the Scripture doth suppose that all such as are acknowledged by civil Society, are so possess of these Qualifications, and do so perform these Duties incumbent upon them, in some useful and continued Degree, is as much as to assert that the Scripture in this Case supposeth a Falshood: For nothing is more manifest (as hath been already observed) than that the most Part that are acknowledged by civil Society through the World, are destitute of such Qualifications, and do not in any continued Degree perform these Duties that are incumbent on them, both by the Law of God and Nature. And 'tis worse than absurd to assert so concerning the holy Scriptures, and 'tis what they themselves deny in that forecited 76th *Page*, where they deny the Necessity of any continued Degree of these Qualifications, or the Performance of these Duties they ought to have, and that are incumbent upon them, which is plain from these Words, *viz.* "How-
"ever seldom they are inclined or employed this way, &c." But if the Scripture supposed all such as are set up by civil Society to be so possess of these Qualifications, &c. then it would certainly be so, for it is not possible that the Scripture can suppose any Thing but Truth; but that this is not Truth, is so self-evident, that it were both needless and superfluous to offer further Proof of it; therefore, 'tis false and

injurious to say, that the Scripture supposeth such a manifest Untruth. Again, *Page 80.* they say, "There are in Scripture several Promises of good reformed, reforming Magistrates,——but——a Promise of the greatest future Good, can be no Warrant for spurning at the least present Good." This is both a begging and mistating of the Question. For,

1st. They alledge that all those Powers that are set up by civil Society, however wicked they are either in their private Character and Conduct, or their publick Administrations, are a present Good; whereas, the contrary is so plain both from Scripture and Experience, that it cannot be denied. The Lord hath promised to deliver his Church and People from such wicked Rulers, both civil and ecclesiastick; but the Lord hath no where promised to deliver his Church and People from the least present Good, but only from Evil: Therefore, these wicked Rulers are not a present Good, but a present Evil. *Hind let loose, 2^d Edit. P. 431, 432, 433, 434, 435.*

2^{dly}, 'Tis a mistating of the Question, for tho' the Promise of the greatest future Good, be no Warrant for us to spurn at the least present Good, yea, more, 'tis no Warrant for us to spurn at present Evil; yet it cannot be refused that the Promise of future Good, and Deliverance from present Evil, (tho it be no Warrant to spurn at either of them, but contrary, is a strong Antidote against all spurning and repining, and a blessed and effectual Mean, when received by Faith, to dispose us to a quiet and thankful Frame and Disposition of Soul, under our heaviest Afflictions), is and ought to be to us a great Encouragement and Excitement to seek, look, and diligently endeavour in the Use of all lawful Means, for the Good and Deliverance from the Evil according to the Promise. *Hind let loose, P. 462, 463, 464, 465, 466, 467, and 468, to 482.* And therefore, if it be lawful, as certainly it is, to pray for Deliverance from wicked Rulers, both civil and ecclesiastick, we cannot be bound for Conscience Sake, under Pain of Damnation, to give Subjection and Obedience to them, for we may not pray for any Thing that's unlawful, to endeavour to obtain, but to endeavour to have such wicked Rulers removed, is most opposite

to Subjection and Obedience to them: Therefore, Subjection and Obedience cannot be a Duty incumbent upon us, so such as we may lawfully pray for Deliverance from, but contraryways would be our Sin, because in this Case our Practice would contradict our Prayers; but if we are bound for Conscience Sake to give Subjection &c. to them, for the same Reason we are bound to pray for their Support and Continuance, and, according to this Way of Reasoning, it is unlawful either to pray for, or endeavour to attain to the Accomplishment of the Promise of Good, or Deliverance from Evil, as 'tis contained in the Scripture, *Ezek. xxxiv. throughout, Ver. 10. Thus saith the Lord God, Behold, I am against the Shepherds, and I will require my Flock at their Hand, and cause them to cease from feeding the Flock,-----&c. Isa. i. 23, 24, 25, 26.-----And I will restore thy Judges as at the first, and thy Counsellors as at the Beginning-----&c. and Jer. xxx. 7, 8, 9. and xxxi. 6-----11. 2 Tim. iv. 17. Jer. i. and li. Chapters throughout, where there is Commandment given to destroy Babylon, large Promises of her Destruction and Overthrow, and the Church's Deliverance from her tyrannical Yoke; but, if there had been a perpetual moral Obligation upon Israel to give Subjection to the Babylonish Yoke for Conscience Sake, and if that temporary Precept were now binding upon us, as they alledge, Page 85. then it had been unlawful for Israel to have cast off that Subjection, which yet they were commanded to do in these Chapters, &c. or at any Time to have revolted from such wicked Rulers, which yet we see they did under Hezekiah's Reign, and that when the Lord was with him, 2 Kings xviii. 7. from which 'tis plain that that Command Jer. xxix. 4, 5, 6, 7. was only a temporary Precept, (See Mr. Gee on Magistracy, P. 337, 338, 339. Hind let loose, 2d Edit. P. 390, 391. Mystery of Magistracy, 2d Edit. P. 46, to 53. and 54, 55.) and did continue only during the Time of the seventy Years Captivity, which is plain from the 10th Verse, *For thus saith the Lord, That after seventy Years be accomplished at Babylon, I will visit you-----&c.* But if it had been a moral Precept perpetually binding, it would have been unlawful for them ever to have sought their Destruction, which yet we see the Lord commands*

mands them to do in the *Chapters* above cited, and that God only gave them up to this Bondage, as the just Punishment of their Iniquity, (and that of setting up of wicked Kings amongst the rest, which is justly charged upon them by God, as a transgressing his Covenant and trespassing against his Law in that forecited Text, *Hosea viii. 4.*) and therefore is not binding upon, or to be imitated by us, except they can show us the like Precept for it: Neither will it be found to be blasphemous, as they alledge, *Page 85.* to say that the glorious Lawgiver may, when he sees meet, dispense with his own Law. There are other Instances thereof in Scripture, such as the Children of *Israel's* being commanded to borrow of the *Egyptians* to spoil them, *Exod. xi. 2. Exod. xii. 35, 36. 2 Sam. xii. 13.* See Mr. *Pool's* Annotations upon *2 Sam. xxi. 6, 8, 9.* and upon *1 Sam. xxiv. 20, 21, 22, &c.* Will our Authors say that that Command is still binding upon us, and yet who dare be so bold, as to say unto him, *What dost thou?* But if they will assert that this Command, *Jer. xxix. 4, 5, 6, 7.* is a positive moral Precept still binding, they will make themselves, according to their Notion of such Things, to be guilty of Blasphemy; for they cannot get it refused, were they never so willing, that this Command is laid aside, and the contrary thereof commanded *Chapters l. li.* particularly *Chap l. 8. Remove out of the Midst of Babylon, and go forth out of the Land of the Chaldeans, &c. 14, 15, 16, 17. Verses, Put yourselves in Aray against Babylon round about: All ye that bend the Bow, shoot at her, spare no Arrows: For she hath sinned against the Lord----- Israel is a scattered Sheep, the Lions have driven him away: First the King of Assyria hath devoured him, and last this Nebuchadrezzar King of Babylon hath broken his Bones; ver. 18, 29,-----Recompense her according to her Work; according to all that she hath done, do unto her: For she hath been proud against the Lord, against the holy One of Israel. Chap. li. 6. Flee out of the Midst of Babylon, and deliver every Man his Soul: Be not cut off in her Iniquity-----ver. 34, 35.-----The Violence done to me and to my Flesh, be upon Babylon, shall the Inhabitant of Zion say; and my Blood upon the Inhabitants of Chaldea, shall Jerusalem say. Psal. cxxxvii. 8, 9, &c.*

From

From all which, and much more that might be said, 'tis plain, that neither Subjection and Obedience to, nor Prayers for the Peace and Preservation of such wicked Powers (who were and are Contemners of God and his Authority, and Devourers, Oppressors and Destroyers of his Church and People, both in *Egypt* and *Babylon*, who says, both by their Practice and with their Mouths, *Who is the Lord that we should obey him?* *Exod. v. 2.* Mr. Miller's History, Vol. 1st. Page 240. to 258.) is a Duty binding for Conscience Sake, upon the Church and People of God, except when their sovereign Lord and Lawgiver sees meet for the Manifestation of his own Sovereignty and Glory, and the just Punishment of the Iniquity of his People, and for holy and wise Ends and Purposes known to himself for what Time he pleaseth. Which is plain was the Case in these Instances, both in *Egypt* and *Babylon*, and no less plain that such wicked Powers, who are compared to devouring Lions, &c. (*Hind let loose*, 2d Edition, Page 433, 434, 435. *Mystery of Magistracy*, 2d Edition, Page 35, 36, 37. Mr. Gee upon Magistracy Page 287, 288.) and were and are Contemners of God and his Authority, Usurpers of the Throne and Crown of Christ, Blasphemers of his Name, Profaners of his holy Day, and Despisers of his Law, and every Thing whereby he makes himself known unto us, or Encouragers or Toleraters of such Wickedness, cannot be accounted by any wise Man, far less by Christians, even the least present Good to be desired or prayed for, (*Prov. xxiv. 24.* *He that saith unto the Wicked, Thou art righteous; him shall the People curse, &c.* *Isa. v. 20, 23.* *Wo unto them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that put bitter for sweet, and sweet for bitter. Which justify the Wicked for Reward, and take away the Righteousness of the Righteous from him.* *Prov. xvii. 15.* *He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord, &c.*) but, upon the contrary, were and are great present Evils, which we are well warranted in the Faith of the Promise, and the Accomplishment of God's threatned Vengeance upon all such, who are obstinate in such Courses, as his stated Enemies, to pray for, and endeavour, in a constant Dependence upon

upon him for Success, a Deliverance from, in his good Time and Way, which we may and ought to wait for, with the greatest Certainty according to his Promise, not in a Way of Confederacy with, or supporting of such stated and sworn wicked Enemies of his Glory and Kingdom, but in a Way of Separation from, and Opposition to them, both by our Prayers and Endeavours, as it shall please our gracious and glorious Lord to enable and give us Opportunity, *Isa. viii. 12---18. Say ye not, A Confederacy, to all them to whom this People shall say, A Confederacy; neither fear ye their Fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread. And he shall be for a Sanctuary, &c.* This is our Duty, however long he should seem to delay his Coming, and however long the Vision should (to our Apprehension) seem to tarry, *Hab. ii. 3. And tho' the atheistical Generation of Professors and Profane, should say in their Hearts, or with their Mouths, and by their Practice, For since the Fathers fell asleep, all Things continue as they were from the Beginning of the Creation. And where is the Promise of his Coming?* 2. *Pet. iii. 4. Yet, as this is our Duty, and the Duty of all, we resolve, through the Grace and Strength that's in Jesus Christ, to endeavour the Practice of it, whatever Opposition we may meet with from Men of whatever Denomination on that Account; and it may be thought the less strange now, seeing it is not the first Time, that the Way of Truth hath been evil spoken of, even by such as have had high Pretensions to Reformation. Page 81. They say, "that the Threatnings and Curses pronounced against wicked Magistrates, and People concurring with them in their Wickedness, doth not dissolve the Obligation of relative Duties betwixt them."* This is nothing but an unfair deceitful shifting and mistating the Question. For the Question is not? Whether God's threatned Judgments against them, dissolve their Obligation to relative Duties? No; this is a Chimera of their own Brain; we know no Body that ever insinuate any such Thing but themselves. But the Question is, Whether or not God's threatned Judgments and Wrath against Magistrates for their Wickedness, and the People for concurring with them therein, be a sufficient Warrant, and a strong

strong Inducement to the People, to restrain their Rulers from committing Wickedness, according to that Example, 1 Sam. xiv. 45. where we see the People restrained *Saul*, and would not suffer him to kill *Jonathan*, &c. And if they refuse to be restrained, to take the Power from them, and the Sword out of their Hands, and put it in the Hands of such as will rule for God, that so the Judgments threatned may be averted, and not poured forth upon the whole Nation or Common-wealth, as was the Case of *Israel*, upon the account of *Manasses* Wickedness; tho' they should be poured forth upon such wicked Rulers, for their Obstinacy in their wicked Courses of Rebellion against God, and if it is not lawful for a minor Part, even when the Body of the People concurs with such wicked Rulers, and so runs upon the thick Bosses of God's Buckler, contrary both to the Law of God, and the fundamental Laws of the Land, to disclaim their Relation to them as their Representatives, or themselves, as being Members of that Body, who are so wickedly confederate against God, that so they may deliver their own Souls, if they can do no more, from God's threatned Vengeance, and may not be found fighting against God with the rest who refuse to be reclaimed? Upon this, see Mr. *John Knox's* History, last Edition Quarto, Page 410 to 430. and Page 610, 611. *Hind let loose*, 2d Edition, Page 38, to 58. *Jer. li. 45. My People, go ye out of the Midst of her, and deliver ye every Man his Soul from the fierce Anger of the Lord.* And in this Case it will not be sufficient to testify against their Wickedness only, but their must also be a dissolving of that Relation that subsists betwixt them and such wicked Rulers; and, seeing that Relation is not natural, as they falsely alledge, but has certain special Qualifications assigned to it by God that are essential to its lawful Being, (as well as that of Marriage) which is sufficiently proved above, both from Scripture and Reason; and therefore, as where these essential Qualifications are wanting that God positively requires in his Word, both to the constituting of Magistrates and Subjects, Husband and Wife, no Relation of that Kind can lawfully take Place; and if any should consociate in either of these Cases, without the Qualifications essential to these Relations, it cannot be

accounted the Ordinance of God ; but, contrary, is an horrid Contempt thereof.

So it is no less plain, that tho' such Relations were lawfully constitute, agreeable to the essential Qualifications; yet, when these Conditions, that were essential to the Being of such Relations, are violate, it is not only lawful, but a Duty indispensibly incumbent upon us, to dissolve the Relation: As in the Case of Adultery, with Reference to the Marriage-Relation, where the innocent Party, let them testify as much as they will, cannot be free of the Sin, except they dissolve the Relation, at least materially, if it is not in the Power of their Hand, to do it formally, especially where the guilty Party is obstinate: And so is it likewise in the Case of Rulers, when they pervert the End of their Office, by ruling not for God and the Advancement of his Interest and Kingdom, but for Sin and the Advancement of his Interest and Kingdom, thereby violating the Conditions whereupon any such Relation betwixt them and the People could lawfully take Place, then is the Relation loosed, and it is the People's Duty to disclaim it, as well as in the Case of Marriage: From which it is plain, our Authors, and those that take Part with them in this bad Cause, can have nothing for the Support thereof from that Similitude of Marriage, but when they deceitfully misstate the Comparison, (as their ordinary is) by holding forth only some Things that are only circumstantial, instead of these Things that are essential to that Relation: For, when the Comparison is fairly stated, it clearly proves what we plead for on this Head. And why may they not as well tell us, (if their Argument on this Head be good) that it is dreadful to suppose, that God's pronouncing Threatnings and Curses against wicked and corrupt Ministers, and People concurring with them in their Wickedness, is any way inconsistent with our Duty towards them, or does dissolve the Obligation of relative Duties betwixt them and us? Will they sustain this as a good Argument against dissolving the Relation betwixt them and corrupt Ministers? We suppose they will not; but if they do, then they and their Followers must return to full Communion again with the Revolution-Church, and acknowledge their dreadful Sin in dissolving the Relation that formerly subsisted

subsisted betwixt them; and if they do not sustain it, but maintain the Lawfulness of dissolving the said Relation, the Partiality and Inconsistency of their Reasoning here, is most apparent and obvious to any who do not wilfully shut their Eyes, except they can prove, that relative Duties betwixt Ministers and People, are less obligatory than those that subsist betwixt Magistrates and Subjects; which is so absurd and antisciptural, that none can easily believe or receive it; and, as themselves have practised, and also teach their Followers, that their simple testifying against the Corruptions of their Ministers, will not be sufficient to free them from an Accession to the Guilt of their Sins and Apostacies, without they dissolve the Relation that subsists betwixt them and their corrupt Ministers, (yea, even though, in the Judgment of Charity, they cannot refuse them to be good Men, and that, abstracting from the Defections of the Church, they otherwise teach sound Doctrine); so, upon as good Ground, and for the same Parity of Reason, a simple testifying against the Sins of Rulers, who are obstinate in their wicked Courses, and corrupt both in their Constitution and Administration, wearing the very Name of Blasphemy in their Foreheads, sitting in the Temple of God and exalting themselves above all that is called God, by usurping the Throne and Crown, dispensing with his Laws, and substituting their own corrupt Inventions in Room thereof, &c. cannot free us from an Accession to such heaven-daring Rebellion against Zion's glorious King, except the Relation that subsists betwixt them and us be dissolved; for as Rulers, in an ordinary Way, have no Power but what is mediately derived from the People, who have received it from God, with such positive Instructions, Limitations and Restrictions, as are contained in the forecited Scriptures, plainly telling them whom they were, and whom they were not to admit to that Office; so while such Rulers are allowed to be, or kept in the Place of Power by the People, they act as their Representatives; and therefore all Things, that they do in that Capacity are not properly or simply their own, but the Deeds of those whom they so represent; and therefore if the People still continue to acknowledge and support them, notwithstanding of their Obstinacy in

their wicked Rebellion against God, their Deeds, however wicked, cannot but be justly chargeable upon them, and their testifying against their Wickedness, is but a mere Blind and Mock in such a Case; for the End of testifying and contending is to reclaim: But when Offenders are obstinate, testifying simply, cannot answer the End; and therefore there must be a rejecting and casting off of such, (whose Obstinacy shows them to be irreclaimable by other Means) even though the Relation were lawfully at first constitute: See *Hind let loose*, Second Edition, Page 418, 419, 420, 421, 422, 423, 424, 425, 426. But, where the Relation is not lawfully constitute, there is no Room for testifying against their Maladministrations; for to do so, were an Acknowledgment of their Title, which is clear from Scripture, *2 Chron. xxiii. 12,---21*. We find there, that *Jehoiada* the Priest, and the People did not at all deal with *Athaliah* in order to reform her; but, without acknowledging her at all, set up another agreeable to the preceptive Will of God; and they did not, not only cast off *Athaliah*, but slew her with the Sword *Verse 21*. *And all the People of the Land rejoiced: And the City was quiet, after that they had slain Athaliah with the Sword. 2 Chron. xxi. 10.---The same Time also did Libnah revolt from under his Hand, (viz. Jehoram) because he had forsaken the Lord God of his Fathers.* This they justly judged to be the only competent Testimony against him; and that no less could free them from an Accession to his wicked Apostasy from, and Rebellion against, God; but if, notwithstanding, they will have Testifying to be the only lawful Mean, and sufficient to free us from all Accession to the Guilt of wicked Rulers, notwithstanding of their Obstinacy, we ask them again, why they did not let this suffice them with Reference to the Revolution-Church? Why did they not still continue in Communion with her, in a Way of witnessing against her Corruptions, and not cast off Subjection and Obedience to her in lawful Commands? For though they had not only suspended, but also deposed them, and been obstinate in this, as well as their other Defections, it was still but an Act of Maladministration, which (according to themselves) they should only testifi-

ed against in a Way of Communion, without leaving their Place of Subjection in lawful Commands, seeing there is, at least, as great Danger in casting of a Church, as there is in casting off a civil State, except we think there is less Danger in offending God than Man, and are less afraid of being struck with the ecclesiastick than the civil Sword ; which there is too much Ground to suspect is the Case with too many in this Day of so great Degeneracy and deep Apostasy from, and Rebellion against, the Lord.

Again, Why do they teach their Followers, and require, as a Condition of being admitted to their Communion, that they not only testify against, but dissolve the Relation betwixt them and their Ministers? And, if simple Testifying be not sufficient to free them from all Accession to the Guilt of their Corruptions, and Apostasy from God, doth not the same Reason equally oblige us to dissolve our Relation to wicked Rulers, when either they never were possessed of, or have violate the Conditions that were essential to constituting such a Relation? And when we do so, then, and not till then, do they cease to be our Representatives. And so we can no more be chargeable with their Wickedness, than that of any other Man, viz. by Connivance, or being silent at, and not reproofing and testifying against it. And as the Politick Body is made up of Individuals, every Individual hath his proper Share in Conveyance of that Power that is put in the Ruler's Hand ; and therefore it is as competent for a Minority to withdraw their Consent, and disclaim the Relation upon the Grounds aforesaid to such wicked Rulers, as it would be for a Minority of any Incorporation, when the Body of the Incorporation should, contrary to the fundamental Laws of that Society, set up or acknowledge a Deacon or Overseer without these Qualifications that, by the fundamental Laws of that Society, are essential to his Office, and whose Administrations are dishonouring to God, and destructive to the Good of the Society. We suppose, that in such a Case (by any just Law) the Minority would be justified, though they should refuse or withdraw their Countenance or Concurrence, and chuse a Deacon or Overseer agreeable to the fundamental Laws of the Society ; and though their corrupt Brethren, in such a Case, should refuse

refuse their Concurrence, we doubt not but their Deed would be sustained valid, both by God and just Men. And it is no less so in the other Case, the Paralel being plain and obvious, and whatever new Laws the corrupt Party (though the Majority) may make for justifying themselves, and condemning their Brethren, by arrogating the fundamental Laws of the Society, &c. will not at all alter the Case; for not their new Laws but the old, that formerly subsisted, must be the Rule, whereby their Conduct must be tried; for, if it were not so, no body could transgress any Law, because they could always make a new Law for justifying their own Practice, whatever it were: But this were very absurd, seeing it would overturn all Government, and introduce an endless Anarchy and Confusion, and would justly deserve to be intitled an Antigovernment Scheme; and therefore, though God's Indignation against Sinners doth not loose the Obligation of relative Duties betwixt them, yet nothing can be more plain. Than,

1st, That no Relation can take Place where the essential Conditions of such a Relation are wanting in the Parties.

2^{dly}, That where these Conditions are violate, the Relation, that formerly subsisted, is materially, and ought to be formally, dissolved and disclaimed by the innocent Party, and the guilty Party made liable to the Penalty annexed to the Breach of such Relations, and the innocent Party set free to chuse others: Which is abundantly plain, both from Scripture, our Confession of Faith, Reason and Experience. From Scripture, it is plain, both in the Case of *Ashaliah* and *Jehoram* above cited, &c. with respect to wicked Rulers: And with respect to Ministers, it is plain, from *Acts* i. 20, --- 25. where *Judas* is said to fall from his Office by Transgression, &c. But upon this we need say little to our Authors, seeing their Practice proves they acknowledge it: And, with respect to Marriage, it is plain, from *Matth.* v. 32. ——— *Whosoever shall put away his Wife, saving for the Cause of Fornication, &c.* And the Sum of the First Book of Discipline, *Art.* 10. "Committees of Adultery should not be overseen by the Kirk, albeit the civil Sword oversee them.---- The Party that is proven to be innocent, should be admitted to Marriage again. As for the Party offending,

ing, all Doubt of Marriage would be removed, if the civil Sword would strike, according to God's Word." So that, as was formerly observed, the Similitude of Marriage, when the Comparison is fairly stated, makes nothing for their Cause, but undeniably proves the contrary of what they plead for, as is clear both from the Word of God, and our Confession of Faith: From all which it is plain, that it is not only lawful, but a Duty incumbent upon us to dissolve and disclaim all such Relations, either when the essential Conditions were not, or when they are violate; and therefore, when the Relation is dissolved and disclaimed, there is no Room for performing relative Duties: From which it is plain, that they but deceitfully shift, mistake and beg the Question upon this Head; for what we plead, is not that our Obligation to relative Duties may or can be loosed, but only, as was just above observed, viz.

1st, That, where the essential Conditions required by God to such Relations, are wanting, no Relation can subsist.

2^{dly}, That when such Conditions are violate, we are indispensibly bound, by the Law of God, to dissolve and disclaim any Relation that formerly subsisted; and, in both these Cases, there can be no Room for, nor Obligation to relative Duties; for our performing relative Duties to those whom we do not stand in any Relation to, would certainly be our Sin instead of Duty. For a Man to perform the Duties of a Husband, to a Woman that is not his Wife, or from whom he hath been lawfully disjoined, on account of her Adultery, we suppose, even by our Authors, will not be pled for as Duty, but Sin: But just so is it with respect to such Rulers as are void of, or are obstinate in the Violation of these Qualifications that God positively requires, of such as he acknowledgeth to be set up by him, *Hosea* viii. 4. which is sufficiently proved above, both from Scripture and Reason; and the Judgment of sound and learned Divines, &c. Therefore to perform relative Duties to them, who are at best but Usurpers of that Office, and Contemners of the Authority and Law of God, would be our Sin, and an involving ourselves in the like Guilt with them, instead of Duty,

Duty, Psalm l. 18. When thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers. Same Page, they very bare-fac'dly assert, "That it will appear, that no Passage of Scripture doth, in the remotest Manner militate against the Cause now managed," viz. as they have managed it. In answer to which, we shall only refer the unbiassed Reader to the Scriptures already cited; and what learned Authors (as well as we) have said upon that Head, whereby they will easily see, that this Assertion is not only false, but exceedingly bare-fac'd. They say again, same Page, 2dly, "The Principle here asserted is likewise held forth to us by approved Scripture-examples;" but do not produce any of these Examples; but, instead thereof, endeavour what they can to persuade the World, "That there cannot so much as one Instance be found in all that History, (viz. the Old Testament) of any civil Member's refusing, either by Word or Deed, an Acknowledgment of, or Subjection unto the Authority and lawful Commands of any Magistrate actually in Office, by Will of the civil Body, in a Way of testifying against their Defects or Defections." In answer to which, we shall observe,

1st, That, as it is already plain, that their Scheme upon this Head is evidently contrary to Scripture-precepts, so it is certain, that they can find no approved Examples that will justify, but condemn it; for all Examples, that are approved, are agreeable to the Precept, but the Principle asserted by them is diametrically opposite to, and excluded by plain and positive Precepts, as is shown already: Therefore it can be no less contrary, to approved Examples. We doubt not but they will find many Examples of Persons in Scripture acknowledging wicked Rulers; but this doth not at all justify what they have asserted, seeing the Bulk in all Ages for the most Part, especially in the Time of wicked Rulers, have walked contrary to the Law of God; and those that have kept the Lord's Way, have for ordinary been but a Remnant, and frequently a very small Remnant, as in *Isaiah i. 9.*

2^{dly}, It is no less false, than it is bare-fac'd, to say, (as they do) that there is no Instances in the Old Testament refusing

refusing Subjection unto, or casting off the Authority of wicked Rulers. See 2 Chron. xxi, 10. where *Libnah* revolted from *Jehoram*; and the Reason assigned is, *Because he had forsaken the Lord God of his Fathers*. And is it not evident then, that this was in a Way of witnessing against this wicked Ruler's Apostasy from the Lord? See *Hind let loose*, 2d. Edition, Page 457, 458. And if *Libnah* is approved for rejecting his Authority, and their so doing is recorded by, the Spirit of God, as their Testimony against his Apostasy; this alone is a sufficient Proof of the Falacy and Bare-fac'dness of their Assertion, and of that wicked Principle they endeavour (though in vain) to establish by it: For this one Example, being approved by God, as agreeable to his Precept, proves that it was the Duty of all, and of every one, to have rejected his Authority; for if it would have been the Sin of the rest of that People, it could never have been *Libnah's* Duty to revolt, seeing they had no other Cause nor Warrant than the rest had to do so: But if our Authors, perhaps, according to their fundamental Argument upon this Head, should grant, *viz.* that if the whole civil Society had rejected his Authority, then their doing so would have been lawful, but that it was not competent for a minor Part of them to do it; this Alledgance, that is the only Basis upon which they build that false and antisciptural Proposition, *viz.* of subjecting, for Conscience Sake, to every wicked Ruler, as it is only begged, and sufficiently disproved already; so it is very absurd and ridiculous: For if the Magistrate be lawful, such as we are bound for Conscience Sake to acknowledge, then, in that Case, it cannot be optional for them to own or reject him as they think fit. For how ridiculous is it to say, we are bound, for Conscience Sake, by the Law of God, to give Subjection, &c. and yet to assert, at the same Time, we are at Liberty to cast off Subjection to the very same Authority at our own Pleasure? If the Authority be lawful, it is utterly unlawful to reject it, even though the whole civil Society, without one dissenting Voice, should agree to it, or else they must say, that there is none bound, for Conscience Sake, to subject to the lawful Magistrate, but Individuals or the minor Part; and that the People, consider-

ed as a Body politick, are under no Obligation, for Conscience Sake, to give such Subjection, which is grossly absurd, seeing it is just the Individuals that make up the Body; and yet to assert, that the one is bound, and the other loose at Pleasure, is contrary to common Sense and Reason, (not to speak of Religion); for, supposing every Individual should swear Allegiance (as it is due) to their lawful Sovereign, in this Case the whole People are bound by Oath, as well as by the Law of God to give Subjection, for Conscience Sake; and yet that very same People, (say our Authors) when they are considered as a civil Society, are under no such Obligation, but may at their Pleasure, refuse Subjection to their lawful Prince who now is, and set up another in his Room To-morrow, and so he who could justly claim Subjection and Obedience Yesterday, (according to this Scheme) hath no Title to it To-day, but must be treated as an Usurper and Pretender, if he alledge any such Thing, seeing there is now another set up in his Room by the Consent of civil Society: And if *Charles* had succeeded in his Attempt, our Authors, according to their own Scheme, behoved to have subjected to him, for Conscience Sake, even though he should prove a Popish Tyrant; seeing, according to them, no Wickedness, either upon account of private Quarrels or Religion, could warrant them to leave their Place of Subjection to him, while acknowledged by the civil Society: And the Powers that now are, however much they profess to be attached to their Interest, (contrary both to the Word of God and our Covenants) behoved then to be treated by them as Usurpers, by which they put the lawful Magistrate upon a more precarious Footing than the meanest Subject: For it is not lawful for, even the civil Society at their Pleasure, to divest the meanest Subject of what is their Right by the Law of God and the Land; and if this then is not truly an antigovernment Scheme, and introductory of all Anarchy and Confusion, we shall leave to any who can but see with one Eye to judge. By this they at once destroy all Security that can possibly be given to the most lawful Magistrate, and either deny the Lawfulness of swearing Allegiance to any Magistrate, be they never so lawful, (except with this Restriction, *viz.* That they swear to subject

to him during their own Pleasure, which is but a Mock Allegiance and equivalent to none at all) or the Lawfulness of that *Papish* Principle of dispensing with lawful Oaths, both which are absurd and contrary to Scripture. And that all these and many other Absurdities are the native and necessary Consequence of making the Constitution of the civil Magistrate depend wholly and only upon the Will of the civil Society, without any other essential Qualification is undeniably evident: For, if the Consent and Acknowledgment of the civil Society, doth constitute a lawful Magistrate, even exclusive of all other Qualifications, whether scriptural or Covenant Ones; then 'tis as certain and plain, That tho' the Magistrate that is so set up by civil Society, have both scriptural and Covenant Qualifications, and doth rule both for the Glory of God and the Good of the Society, that yet notwithstanding, whenever the Society that set him up, shall please to cast off Subjection to him, he presently ceases to be a lawful Magistrate or to have the least Claim that Way, either by the Law of God or the Society: Seeing (according to our Authors) nothing else but the Consent of the Society was essential to his Being as such, that being withdrawn, he must (according to them) cease to be any more a Magistrate, tho' there be no Fault in him, and however well he be otherwise qualified for that Office. In Opposition to which antiscritptural and antigovernment Scheme we aver, that, as the Consent and Acknowledgment of the People, without the Qualifications required in Scripture cannot constitute a lawful Magistrate; so neither is it in the Power of the People to divest a lawful Magistrate having these Qualifications, and lawfully called to that honourable Office by the People, while he rules for God and the Good of the Society, at their Pleasure. And further we aver, That there is a Nullity in any Thing they can do against such a Magistrate; yea, not only so, but to do any Thing against such a Magistrate, or to refuse to give a voluntary and cheerful Subjection and Obedience for Conscience Sake, and contribute all that lies in our Power for their Support and Encouragement, is a wicked rebelling and fighting against God, transgressing his holy Law, and a Contempt and resisting his holy Ordinance of Magistracy, which, infers

Damnation, *Rom.* xiii. 2. *Confession of Faith* ratified and established by Act of Parliament 1567, Art 24. — “ More-
 “ over, to Kings, Princes, Rulers, and Magistrates, we a-
 “ firm, that chiefly, and most principally, the Conservation
 “ and Purgation of the Religion doth appertain; —
 “ as in *David*, 1 *Chron.* xxii, xxiii, xxvi. Chap. *Jehoshaphat*,
 “ 2 *Chron.* xvii. 6. &c. and xix. 8. &c. *Hezekias*, 2
 “ *Chron.* xxix. xxx, and xxxi. Chap. *Josias*, 2 *Chron.* xxxiv.
 “ and xxxv. Chap. and others highly commended for their
 “ Zeal in that Case may be espied; and therefore we confess
 “ and avow, that such as resist the supreme Power, doing
 “ that Thing which appertaineth to his Charge, do resist God’s
 “ Ordinance; and therefore cannot be guiltless. And fur-
 “ ther we affirm, that whosoever deny unto them Aid,
 “ their Counsel and Comfort, whiles the Princes and Rulers
 “ vigilantly travel in Execution of their Office, that the
 “ same Men deny their Help, Support and Counsel to God,
 “ who by the Presence of his Lieutenant doth crave it of
 “ them.” From which ’tis obvious, there is a diametrical
 Opposition in the Principle maintained by our Authors to the
 Confession of Faith. They say, Tho’ the Spirit of the Rul-
 er should rise up against us, either on account of private
 Quarrels or Religion, and that however seldom he be in-
 clined or employed in punishing Evil-doers, and being a
 Praise to them that do well; and that whatever Wick-
 edness he can be guilty of, either in his private Character
 and Conduct, or Mal-administrations, &c. Yet we are bound
 for Conscience Sake to give Subjection and Obedience to such :
 But our Confession, as above-cited saith, that ’tis only such,
 as resist the supreme Power, doing that Thing that apper-
 taineth to his Charge, that resisteth the Ordinance of God.
 And what that Thing is chiefly, is plain from their own
 Words, viz. “ to Kings, Princes, Rulers, and Magistrates
 “ we affirm, that chiefly and most principally, the Conser-
 “ vation and Purgation of the Religion appertain. — And
 “ they say further, whiles the Princes and Rulers vigilantly
 “ travel in Execution of their Office.” But our Authors
 maintain, That tho’ they should never be employed, either
 in the Conservation or Purgation of Religion, but contrary
 thereto, should be chiefly (if not always) employed and vi-
 gilantly

giantly travel in the Conservation and Propagation of Idolatry, Murder, Blasphemy, and Atheism, and Breach of the Lord's Day, and Extirpation of all Religion and Righteousness, by Fire and Sword, &c. Yet we are bound for Conscience Sake to subject to, and acknowledge such as God's Ordinance, under Pain of Damnation: But, as our Confession of Faith teacheth no such antisciptural and antigovernment Doctrine; so it is certain, that none of God's holy Ordinances are calculated for the Support and Propagation of Satan's Kingdom, and the Extirpation and Overthrow of the Kingdom and Interest of Jesus Christ. And when Men are so wicked, as to pervert any of his Ordinances to such a wicked and devilish End (tho' they keep up the Name and Form of them) he disclaims them as none of his, and that they are an Abomination and Trouble unto him, and that his Soul hates, and that he is weary to bear them, &c. *Isa. i. 10.---20. Amos v. 21---27.* Therefore, so far are we from being bound to give Subjection to such sodomitish Rulers, that we are bound for Conscience Sake to disclaim all Relation to them, after the approved Example of *Jotham, Judges ix.* and *Elisha, 2 Kings iii. 13, 14. 2 Kings vi. 32* and of the Lord's Priests, *2 Chron. xxvi. 16. to 21. 2 Chron. xi. 13. to 18.* and after the Example of those, *2 Chron. xv. 9. 2 Chron. xxv. 27.* And that all thir Examples are pat to the Purpose, is evidently made appear by the *Hind let loose*, Page 452. to 463. *Mr. Gee on Magistracy*, Page 349, to 357. and 268. Page; that so we may, at least (if we can do no more) deliver our own Souls, and free ourselves from having an Accession to, and testify a just and holy Resentment and Indignation against such Heaven-daring and wicked Rebellion against Jesus Christ the glorious King of *Zion*, whose Subjects we profess to be: And therefore, as there is a Nullity in all that, any civil Society can do against a lawful Magistrate, having the scriptural Qualifications, while he rules for God; so, on the other Hand, we aver, that there is no less a Nullity in all that they can do in Favours of such as have not these Qualifications; and 'tis a manifest transgressing of the Law of God, and a rebelling against him, to give Subjection and Obedience to such, seeing they have

not

not only no Right or Claim to it, but, upon the contrary, are expressly prohibite all Authority, and consequently all Subjection by his holy Law, which is plain from the forecited Scriptures, &c. And tho' the Majority of any Society should set up and acknowledge such as Magistrates, 'tis not only lawful, but a Duty indispensibly incumbent upon even the Minority to reject them : Which is undeniably evident, in this Instance of *Libnah's* Revolt, and the Reason assigned is not, because the civil Society had cast off *Jehoram*, but *because he had forsaken the Lord God of his Fathers*, because he ruled not for God (and so wanted the Qualifications that he requires of all lawful Rulers in his holy Word, and owns to be set up by him, *Hosea* viii. 4.) they rejected and revolted from him, even when the Body of that People acknowledged him as their lawful Sovereign, for it cannot be denied that *Libnah* was by far the minor Part of that Society: But, if the mere Consent of the Society, exclusive of all other Qualifications, did legitimate the Magistrates Title, as our Authors strongly affirm, and whereupon they build all their Arguments for the Support of their bad Cause; it would been *Libnah's* Sin to have revolted from *Jehoram*, however wicked he had been, either in his private Character and Conduct, or in his Mal-administrations, for then they would have been rejecting the Ordinance of God, which infers Damnation, *Rom.* xiii. 2. But *Libnah* herein is approved, and 'tis recorded to their Honour, as their Testimony against the wicked Apostasy of that wicked Man *Jehoram* by the Spirit of God, therefore the Consent of any civil Society, yea, tho' all the Societies on Earth were in one, their Consent or Acknowledgment exclusive of the above Qualifications, could in no ways legitimate the Title of any Man to the Office of the Magistrate. And what they alledge, *Page* 82. does not at all invalidate our Argument upon this Head, but on the contrary confirms it. They say, " the whole Nature of any simple Revolt lies in breaking off immediately from the civil Body, by withdrawing from, or withdrawing Part of their Territories, and then " it necessarily follows at the same Time, that these Revolters break off from the Head of this civil Body."--- Upon which we observe,

1st. Here they seem to grant the Lawfulness of such Revolts (and whether they would or not, they must do it, seeing 'tis plain, that they are approved by the Word of God in the above Instances, as well as many others that might be shown in the Time of the Judges, as *Othinel* and *Ehud*; Judges 3. *Deborah* and *Barak*, Judges 4. *Gideon*, Judges vii. likewise *Jephthah* and *Sampson*, Judges x. and xi. Chapters, and Chapters xiv, xv, xvi. but especially the Example of *Jotham* is pat to the Purpose. See *Judges* ix. *Hind let loose*, 2d Edit. Page 452. to—462. and Page 627, 628, 629, 630, &c. were it not for Brevity) whereby they at once overthrow their own Scheme, whatever Circumstances be otherwise in these Revolts, seeing they are done without the Consent, and contrary to the Mind of the civil Body whereof these Revolters were but a minor Part; and so, according to their Scheme, incurred to themselves Damnation for their thus revolting, or casting off Subjection to such as (our Authors say) were lawful Magistrates whom they were bound for Conscience Sake to subject to; which is both absurd and self-contradictory.

2^{dly}. If it is lawful for a minor Part (which is plain from the above Instances, &c. and which themselves here at least tacitly grant) not only to revolt and cast off Subjection, &c. to such Powers as are still acknowledged by the civil Society, but likewise to withdraw Part of their Territories from them, how absurd must it be to deny what we plead for? When any Part of a civil Society casts off Subjection, &c. to a Prince, can any be so foolish as to alledge, that except they likewise withdraw Part of that Prince's Territories, their doing so is unlawful, and in Case they with their Revolt likewise withdraw Part of his Territories, then 'tis lawful? We suppose if it be unlawful to revolt or cast off Subjection, it will but aggravate the Sin, instead of alleviating, or making it Duty, to add to the Revolt a Withdrawing of any Part of the Prince's Territories. If he hath a lawful Claim to the Government, to take away any Part of his Territories, is Robbery; but, if he has no just Claim to the Government, 'tis lawful to cast off Subjection and Obedience to him, even tho' such as do so should not be able to withdraw any Part of his Territories.

By

By this Way of reasoning our Authors seem only to look upon themselves and others to be bound to give Subjection no longer than they shall be able to withdraw their Territories from them, (and truly their whole Scheme looks this Way) which is only a subjecting for Wrath and, not for Conscience Sake. And we suppose, that neither the present Government, nor any other, will think that the withdrawing either Part or whole of their Territories will excuse a casting off Subjection, &c. to them, but, contrary-ways, would aggravate the Offence, which it will certainly do where the Revolt is unlawful: And, if withdrawing Part of their Territories make the Revolters no more a Part of that Body, even though they still reside in the same Place they did formerly, it is no less reasonable, that when they cast off Subjection and Obedience, and still reside in the Place where they were, though they should not withdraw any Part of his Territories, that they are as justly reputed no more a Part of that Body, having broken off from the Head of the civil Body, as well as the former.

They say further, same Page, "We have not the remotest Hint, that such as revolted from the foresaid Kings, by breaking off from the civil Body where these Kings ruled, did ever deny the Obligation of their Authority upon such as staid behind."----- Where,

1st, We ask, By what Law could both the Revolters and those that staid behind be justified, seeing their Practice was diametrically opposite to one another? Surely the Law of God did not justify them both; but it is undeniably evident in the above Instance, &c. as has been shown, that *Libnah's* Revolt is justified, and recorded to their Honour, as their Testimony against *Jehoram* for his wicked Apostasy from, and Rebellion against God, by his holy Spirit: Therefore the Law of God denied the Obligation of such as staid behind to any such Authority, which is more than if all the Revolters had with one Voice condemned such as staid behind. But,

2^{dly}, How weak is it to say, that the Revolters did not deny the Obligation of the Authority of such wicked Rulers upon such as staid behind? Yea, how absurd is this Argument, (if it may be so called)? Did not the Practice of all the

the Revolters, and particularly of *Libnah*, declare as with a Sun-beam, that they looked upon it to be the Duty of all that staid behind to have done as they did? Do they really think that *Libnah's* Revolt, and the Subjection of the rest were both Duty, though diametrically opposite? If there was a warrantable Ground of Subjection for Conscience Sake, was it not equally binding upon the whole Society? And if there was a warrantable Ground for revolting upon the Account of *Jehoram's* Apostacy; and if *Libnah* is approved for it, which is plain from what is observed above, was it not likewise equally binding upon the whole Society? Do they really think that *Libnah* could think those that staid behind were under an Obligation to Subjection, &c. and yet that they were under an Obligation to revolt? Or, do they think *Libnah* went over the Belly of Light and Duty in their Revolt, while, in the mean Time, they thought such as staid behind were in their Duty? How ridiculous are these Alledgements, and yet it is the native Consequence of this their Argument? But if they have no better Argument than this for the Defence of their Cause, they had better drop it; for, by such weak and absurd Reasoning, they bewray the Badness of their Cause, and endanger it to just Contempt in the Eyes of all who desire to see the reviving of the long buried and born-down covenanted Work of Reformation in these covenanted Lands. Is it not evident, from this Instance, that the Question is plainly determined against them, viz. that it is not only lawful, but a Duty incumbent upon all, (and so upon them that staid behind, as well as those that revolted) to cast off all Subjection, &c. to such wicked Rulers? For here it is clear, that *Libnah* revolted, whereby they gave a plain and positive Testimony against subjeeting to, or acknowledging such Authority, and plainly held forth the Duty of rejecting it, as being unlawful to own or submit to, and evidently condemned and testified against the Practice of all such as staid behind, or continued to own it as lawful Authority, seeing he had forsaken the Lord God of his Fathers; and as *Libnah's* Revolt is approved by the Spirit of God as their Duty, because they did it on account that he had forsaken the Lord God of his Fathers, in a Way of witnessing and testifying against this his Wickedness, it

necessarily follows, that all such as continued to own and subject to his pretended Authority, sinned in so doing ; for it is plain, that *Libnah* was under no further Obligation than the whole of that People were, and they, under no less than *Libnah*, to reject his Authority, seeing the Reason of *Libnah*'s doing so extended equally to them all, viz. *because he had forsaken the Lord God of his Fathers*. And we hope our Authors will not (as some have profanely done) alledge that *Libnah* was a City of Priests seditiously inclined, or that the Revolt was only providential, like that of *Edom*, and not lawful, by Reason of the King's Apostasy. Whoever will but read the Text, bearing that *Edom*'s Revolt was from under the Hand of *Judah*, without any Motive annexed ; and then, in a distinct Period, mentioning *Libnah*'s to have been from under *Jehoram*'s Hand, (not *Judah*'s, intimating plainly their Resistance to an idolatrous Tyrant, without any Apostasy from the Common-wealth, which *Edom* did make) because he had forsaken the Lord God of his Fathers. And afterward we find *Libnah* returned to her Subjection, and afforded a Wife to good *Josiah*, 2 *Chron.* xxv. 27. *Now after the Time that Amaziah did turn away from following the Lord, they made a Conspiracy against him in Jerusalem, and he fled to Lachish : But they sent to Lachish after him, and slew him there.* Judges ix. 2 *Kings* iii. 13, 14. and vi. 32. 2 *Chron* xv. 9. &c. See *The true Non-conformist*, Page 13, 14. *Hind let loose*, 2d Edition, Page 458, 459, 460, 461. Mr. *Gee* on *Magistracy*, Page 268, 349 to 357, &c. They further add, " The above Examples " can be no Precedent for some few still continuing Mem- " bers of the civil Body, (which they cannot but do as long " as living, intermixed therewith) to refuse Subjection in " Matters lawful to any Sovereign whom that Body still su- " stains ; so that, upon the whole, no Example (whether " approven and imitable or not) in the least favouring that " antigovernment Scheme, now by some espoused, can be " found throughout the History of the Old Testament." This is but a begging the Question, and is answered above ; only two Things we shall here a little further enquire into :

1st, Whether it is not possible for some few, even though intermixed with the civil Body (as to the Place of
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their Habitation, to disjoin themselves from the civil State by casting off Subjection to them, on account either of the Want of the Qualifications essential to their Constitution, or such Apostasy and Wickedness in their Government, as, by the Law of God invalidates their Title and Right, even tho' still sustained by that Body, as well as for some few that do still live intermixed with the Church, to disjoin themselves from them, and refuse Subjection, &c. even in lawful Commands, tho' still sustained by that Body? We are of Opinion, that casting off the Authority of a Church, is a Matter of as great Weight, and of as great Consequence, and no less dangerous, if done unwarrantably, than the casting off the Authority of a civil State; and yet, our Authors make no Scruple of casting off the Authority of the Church, even in these very precise Circumstances. For, who knows not, all the Seceders, both Ministers and People, are living intermixed with the Body of the Church, and are but a some few in every Corner where they are, comparatively to the Body amongst whom they are intermixed, and yet do not both Ministers and People refuse Subjection and Obedience, (at least 'tis their declared Principle), even to the lawful Commands of the Church, amongst whom they are so intermixed, and that even tho' they have neither withdrawn from, nor withdrawn any Part of their Territories, seeing they still reside in those Parishes that are subject to the Church's Jurisdiction? And, there are no Bounds where any of the Seceders reside through the whole Land to which the Church's Authority extends not; and we scarcely think that our Authors themselves will adventure to say, that the Authority of a Church is less to be regarded, or that it is more safe and warrantable to contemn, or cast off Subjection to them than the State, especially seeing they, through the whole of this Performance, assert that the Authority of the State is derived from, and depends merely upon the corrupt and changeable Will of the civil Society; whereas, we suppose they will not deny that the Authority of the Church is derived from, and depends wholly upon Jesus Christ the glorious King of Zion, and so (according to them) is of a far more noble Extract, and so consequently, much more dangerous to contemn or reject their Authority,

than the Authority of the State; and yet, even with all these aggravating Circumstances, they cast off the Church's Authority, and refuse Subjection to her, even in lawful Commands, who, notwithstanding of all the many Evils both in her Constitution and Administration, may at least be as warrantably subjected to as the State. At this Rate of Reasoning, they not only condemn their own Practice in living intermixed with (in many Places in *Scotland*) Jacobites, while they had the Power lately, and gathered up the Excise, Cess, Subsidies, &c. but likewise the Practice of our late Martyrs who lived intermixed with the People of *Scotland*, &c. and yet at the same Time they disowned the then Tyrants and Usurpers. But, upon the whole, it would seem that our Authors are more afraid of being struck with the civil than the ecclesiastick Sword, and they give too much Ground to believe, that if they had dreaded as little temporal Harm for casting off Subjection to the State, as the Church, they had not been so scrupulous about it, seeing the principal Thing that they stand at, is the want of a sufficient Concurrence to join them in it; for they maintain it to be their Duty, providing the Majority of the civil Society would concur with them in it, (when they would be sure to do it with Impunity); but the Concurrence of greater or lesser Numbers of People, or the Want of them, can never change the Nature of Sin and Duty: And therefore, in Opposition to them, we maintain, that tho' the civil Society should all agree as one Man to cast off a lawful Magistrate, their Deed in this Case is null, and can be of no Force to invalidate his Title to that Office, except he hath given just Ground for it; but if he has given just Ground for it, then it is the Duty of all, and consequently of every Individual, and therefore of a Minority (if the Majority obstinately take Part with him in his Wickedness) to reject him, for *maius & minus non variant speciem*. And therefore, their Consent and Acknowledgment, tho' it were unanimous, cannot constitute a lawful Magistrate, without the Qualifications required by God in his Word, and their Concurrence only involves themselves in the like Guilt of Rebellion against God with such wicked Rulers, and so lays them obnoxious to share with them in the just Punishments threatned against them

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by God, which is evident in the Case of *Israel*, on Account of the Sins of *Manasseh*, &c. See *Hind let loose*, 2d. Edit. P. 418, 419, 420.

2dly, 'Tis plain, from what is observed already above, That there are approved Examples in the old Testament, that not only favour, but expressly justify these Principles, (that our Authors most unjustly and calumniously term the antigovernment Scheme); and 'tis Impudence in the Abstract to deny it, and whether that Scheme they call so that settles civil Government upon the sure and unalterable Basis of the unerring and unchangeable Will of God revealed to us in his holy Word, or the Scheme they maintain that settles it upon the unstable and fluctuating Basis of the corrupt and changeable Will of the civil Society, independent of the Will of God, doth most justly deserve the Title of an antigovernment Scheme; and which of them are most liable to Anarchy and Confusion, we shall leave to the Impartial and Unbiassed to judge. Page 83. they say, "Moreover, we find that the Body politick were condemned for the frequent and hainous Sin of not consulting the Lord in making choice of their Kings, while he complained, *Hosea viii. 4. They have set up Kings, but not by me; they have made Princes, and I knew it not.*"

1st. We observe, That here they evidently pervert this Text, to make it speak in their Favours; for nothing can be more plain, than that the Charge here brought against *Israel* by God, was not simply for their not consulting him, in making choice of their Kings, but chiefly for setting them up contrary to his preceptive Will and Counsel. Is it not strange and ridiculous, to tell us that 'tis an hainous Sin not to consult God in making choice of their Kings, while at the same Time they maintain 'tis a Matter of Indifferency as to their Office and Authority, whether they take his Counsel or not, seeing they assert that the Being and Validity of the Magistrate's Office is equally good when contrary to the Command of God, as when agreeable thereto, only they allow that it would be more for their Well-being to take God's Counsel? See Page 80. &c. But if it is such an hainous Sin not to consult God in the Choice of our Kings, is it not a dreadful Aggravation of this Sin, after consulting him, to reject

ject his Counsel and pay no Regard at all unto it, yea, openly to contemn his positive Command in this Matter, by setting up Kings contrary to his Will and Pleasure, specially intimate to us by his holy Spirit? And this is the Thing here charged upon *Israel* as a transgressing his Covenant and a trespassing against his Law; and this is evidently the Reason why he disclaims all such, as not set up by him, and not simply for their not consulting of him. If we should consult any wise Man in any Matter, and after receiving his good and wholsom Counsel, we should, without any Regard had thereto, act directly contrary, would he not be justly offended and look upon it, as a far greater Contempt of his Wisdom and wholsom Counsel, than if we had not at all consulted him? Do we really think that any wise Man could be pleased with such empty Compliments? Surely no. But the Comparison falls infinitely short of representing the Case, (tho the Paralel be plain and obvious) for as to the Matter in Hand 'tis an high Contempt, not only of the infinite Wisdom and Goodness, but also of the Authority and Sovereignty of God. And is it not then dreadful to entertain such blasphemous Thoughts of God, as to think such empty and mock Compliments can please him, that could not but justly offend any wise Man? Is not this too like what the Lord complains of, *Psal.* l. 21. viz. a thinking that he is altogether such an one as ourselves? Yea, is it not to entertain more mean and base Apprehensions of the infinitely wise, just, holy, and almighty God, than we can reasonably entertain of any Man of common Wisdom and Prudence? This is only to allow God (if we may so speak) a consultative Power in the setting up of Kings, and the decisive Power to the civil Society. And how dreadful is such Doctrine, seeing 'tis no less than an exalting of corrupt Man above God, and a giving the Creature a Prerogative above the Creator, who is God blessed for evermore. But if by the Force of Scripture and Reason they should be compelled to acknowledge that this Text comprehends more than a simple neglecting to consult God in this Matter, and that it chiefly respects their setting up Kings contrary, not only to his Counsel, but his express Command; then 'tis evident from this Text, that the Lord sharply reproves for this

as a very hainous Sin, as a transgressing his Covenant and trespassing against his Law, and according to the Judgment of sound Divines, and our Confession of Faith, Larger Catechism, Quest. 99. Rul. 4. formerly cited. Wherever any Sin is forbidden in Scripture, there the contrary Duty is commanded, and where a Promise is annexed, the contrary Threatning is included; but the setting up Kings contrary to the Command and Will of God, is here sharply reprov'd and charged upon *Israel* as a very hainous Sin, being a transgressing his Covenant and a trespassing against his Law: Therefore the contrary Duty, *viz.* of bringing down, and casting off all Subjection to such Kings, is likewise here commanded, and Subjection and Obedience to them threatned and cursed: For, if Subjection and Obedience to lawful Rulers have a Promise annexed to it, as it really has in the 5th Command, then Subjection and Obedience to Tyrants and Usurpers is according to the above Rule threatned and cursed. See *Hind let loose*, 2^d. Edit. P. 392, 393, 394. Mr. *Rutherford* on Liberty of Conscience, P. 203, 204, 205, 206, 207. And further, from this 'tis undeniably evident, that all Kings that are set up by civil Society, are not agreeable to the preceptive Will of God, as they falsely assert, P. 87. *viz.* "The Office and Authority of them all in itself considered, doth equally arise from and agree unto the preceptive Will of God." For here we see, the Lord declares that *Israel* set up Kings that were not according to his Will or Precept; and plain 'tis also that this is spoken of their Office, the very Deed of Constitution, or setting up; and not their Administration is here spoke of: And whether 'tis more warrantable upon this Head to believe God or them, let themselves judge, *Acts* iv. 19. This is as much as to say, that, tho' the God of Truth chargeth the setting up such Kings upon *Israel*, as a transgressing his Covenant and a trespassing against his Law, (or preceptive Will, for we suppose they will not easily make it appear that his Law and his preceptive Will are two different Things), that yet, notwithstanding 'tis as agreeable to his preceptive Will to set them up contrary to his Covenant and Law, as when agreeable thereto. This is no less than a giving the God of Truth the Lie, and how much this is worse than a gross Con-

Contradiction and Absurdity is very obvious, and where they will find a Precept to prove such an Assertion is not easy to understand. P. 83. they say, "The Lord threatned them with the Want of Kings, as a special Judgment." According to our Authors Scheme this must be understood of all Kings that are set up and acknowledged by civil Society, be they never so weak and wicked: But it is plain from Scripture, in many Instances, that weak and wicked Kings are Threats, and declared to be by the Spirit of God, as a special Judgment, a Scourge, a Plague and Curse to a People. See *Hind let loose*, 2d Edit. Page 378. to — 384. Likewise Page 431, 432, 433, 434, 435. *Isa. iii. 4. And I will give Children to be their Princes, and Babes shall rule over them. Eccl. x. 16. Wo unto thee, O Land, when thy King is a Child, and thy Princes eat in the Morning. And iv. 13. Better is a poor and wise Child than an old and foolish King, who will no more be admonished. Verse 14. For out of Prison he cometh to reign, whereas also he that is born in his Kingdom becometh poor. Isa. iii. 12. As for my People, Children are their Oppressors, and Women rule over them. O my People, they which lead thee, cause thee to err, and destroy the Way of thy Paths, Verse 14, 15. Ezek. xxii. 27. Her Princes in the Midst thereof are like Wolves ravening the Prey, to shed Blood and to destroy Souls, to get dishonest Gain. Isa. lii. 5. — They that rule over them make them to howl, and my Name continually every Day is blasphemed. Prov. xxviii. 15. As a roaring Lion and a ranging Bear; so is a wicked Ruler over the poor People. 2 Tim. iv. 17. And I was delivered out of the Mouth of the Lion, &c. Zeph. iii. 3. Her Princes within her are roaring Lions, her Judges are evening Wolves, &c. *Isa. li. 9. Ezek. xxix. 3, 4. Isa. li. 34. Nebuchadnezzar King of Babylon hath devoured me, he hath crushed me, he hath made me an empty Vessel, he hath swallowed me up like a Dragon. — Luke xiii. 32. And he said unto them, go and tell that Fox, &c. Isa. x. 5, 6. O Assyrian, the Rod of mine Anger, and the Staff in their Hand is mine Indignation. I will send him against an hypocritical Nation; and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets, &c. Any one of these Texts is sufficient.**

sufficient to prove, that weak and wicked Rulers, (which is always the Case with such as are void of scriptural Qualifications; and much more those who are possessed of the opposite Vices) are threatned, and given to a People as a special Judgment and Scourge in the righteous Judgment of God, for the Punishment of their Sins; and seeing our Authors maintain, that the Want of them, *viz.* not only the righteous Rulers, (which we grant) but even the most wicked of these above mentioned in the Scriptures cited, are threatned as a special Judgment (seeing the above Scriptures mention the Kings of *Egypt*, *Babylon* and *Israel*. Mr. *Gee* on Magistracy, Page 287, 288. *Hind let loose*, Page 433, 434, 435, 445. 2d. Edit. which they have asserted, all were bound for Conscience Sake to subject unto); and 'tis plain from the Scriptures above-cited, that the Lord, by his holy Spirit, says, that the having of such Kings are a special Judgment; we ask them, if it is not contradictory and absurd to assert, that both the Want of them, and the Having of them can be a special Judgment at one and the same Time? And,

2dly, Seeing their Verdict in this, is so evidently contrary to the Verdict of Scripture, which of them shall be sustained? We suppose themselves will allow the Verdict of Scripture the Preference, and so consequently they are obliged to overturn their own Scheme, this being the very Basis upon which it stands, *viz.* That all Kings however wicked, that are set up, and acknowledged by the civil Society are equally agreeable to the preceptive Will of God, as to their Office and Authority, with the most righteous Rulers: But whatever Prerogative our Authors, by vertue of their Authority, may assume, of putting all Kings, &c. upon an equal Footing as to their Office and Authority, nothing can be more evident, than that God doth distinguish them in a very remarkable Manner, by these Characters, *viz.* such as he sets up and acknowledgeth, whom we are bound for Conscience Sake to acknowledge and honour, &c. and such as are not set up by him, and whom he knoweth not, whom, on the other Hand, we are bound for Conscience Sake, to reject and contemn; which is abundantly plain from the Precepts formerly cited, as well as

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from *Hosea* viii. 4. *They have set up Kings, but not by me: they have made Princes, and I knew it not.* 1 *Sam.* xvi. 1. *And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?* *Psal.* xv. 4. *In whose Eyes a vile Person is contemned; but he honoureth them that fear the Lord?* *Prov.* xxix. 27. *Psal.* xl. 4. &c. Can we both honour and condemn vile Persons? Or, will they say, that wicked Kings must be honoured, however vile they are in Wickedness? Sure, whatever they may allow them this Way, the Law of God allows them no such Prerogative more than Beggars. See *Hind let loose*, 2d Edit. Page 427. 456. They must stand upon a Level at the Bar of his Law, however Men may palliate and excuse their Vileness, and teach us to honour, instead of condemning them, in open Contradiction to the Words of the Holy Ghost, in this and many other Places of Scripture. But perhaps they will tell us, (as their ordinary is) that is their Vileness that we should condemn, but not themselves. We grant we ought to condemn their Vileness, and wish there were more even of that; but that is not all, nor the Thing chiefly here spoke of: For the Character here given of them that fear the Lord is, that *the vile Person is contemned in their Eyes, on account of their Vileness*. By the same Rule of Reasoning, they may tell us, upon the next Words, that we are only to honour the Virtues of them that fear the Lord, and at the same Time condemn their Persons. The Absurdity of such Reasoning, we think, needs not be demonstrate to any who are willing to see: And nothing is likely to convince such as shut their Eyes and Ears, but Feeling, which possibly may be of more Weight with them, than all the Arguments that can be advanced, either from Scripture or Reason, tho' demonstrate never so clearly. They might as well have asserted, that all Things that fall out in Providence, are agreeable to the preceptive Will of God, (even tho' contrary to his Precept) and so it would be impossible for any to transgress his preceptive Will: Such Doctrine, no doubt, will be very agreeable to this apostate Age, as it gives Encouragement to them to commit all Manner of Wickedness, with as little Check of Conscience, or Fear of Punishment from God, as they have from Men,
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but it is too gross to be believed or received by any who have believed or received the Truth, tho' 'tis the plain Consequence of such a loose and unsound Proposition. Page 8, they say, "The Practice of owning and obeying the Authority of all these Kings in such Circumstances," (*viz.* the worst that ruled over them by the Consent of the civil Body) "was what the *Jewish* People were all along encouraged unto, and countenanced in by the Example of Prophets and eminent Servants of God, (and they instance) *David*, 1 *Sam.* xxiv. 26. *Elijah*, 1 *Kings* xviii. 19. 46. and *Jer.* xxxvii. 20. and in *Egypt* and *Babylon* by *Joseph* and *Jeremiah*, &c." We have sufficiently answered what is here alledged already, and seeing Prophets and eminent Servants of God were not infallible in their Practice, their Practice can be no further binding upon us for Imitation than 'tis agreeable to the Precept. We find, That the Apostle *Paul* withstood *Peter* to the Face and the Reason of his so doing was, *because he was to be blamed*, *Gal.* ii. 11, 13. But if the Apostle *Peter* had been infallible in his Practice, *Paul* ought to have been withstood and blamed for finding Fault with him; but we find no such Thing: And particularly with Reference to the Matter in Hand, *viz.* the acknowledging of wicked Kings, particularly *Saul*, whom our Authors here alledge was so much honoured by *David*, we find 1 *Sam.* xvi. 1. That the Lord himself reproves the Prophet *Samuel* for his mourning for *Saul*, *And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?*—and this even before *David* was anointed in his Stead; and while the civil Society did likewise acknowledge, and subject, &c. to *Saul* (which evidently contradicts and overthrows their Scheme, *viz.* That we are bound for Conscience Sake to give Subjection to all Rulers however wicked, while they are acknowledged by the civil Society); for here we see the Lord reproves even the Prophet for mourning for *Saul's* Rejection, and not only so. but commands him to set up another in his Stead of God's own providing, *viz.* *David*, 1 *Sam.* xvi. 1. and that also when *Saul* was still acknowledged by the civil Society: But if God did command under no less Penalty than Damnation, *Rom.* xiii. 2. to give

Subjection to all Rulers however wicked, while acknowledged by civil Society, he would not command any to reject such, or reprove them for mourning on account of their being rejected, and command to set up others in their Room: Therefore we may and ought to reject wicked Rulers for their obstinate transgressing of God's Law, even tho' the civil Society should acknowledge them; and this was the very Reason of *Saul's* Rejection, viz. his Contempt and Breaking of the Law of God, 1 Sam. xiii. 8. to 15. 1 Sam. xv. 1. to 30. 1 Sam. xxii. 18. *Hind let loose*, 2d Edit. Page 366, 367, 368, 439. and not the civil Society's rejecting him: And for any to alledge, that it was lawful for the civil Society to acknowledge *Saul*, after God had not only rejected him, on account of his Wickedness, but set up another in his Room, is no less than to exalt the corrupt Will and Wisdom of Man, above the sovereign and righteous Will, and infinite Wisdom of God. And whether it was Duty to acknowledge *David* or *Saul* in this Situation to be the Lord's Anointed, we think is so very obvious, that we may refer it to themselves. And yet, according to their Scheme, *Saul* must be acknowledged as the Lord's Anointed, even after he had declared that he had rejected him, and anointed *David* in his Room (for this only Reason, that the civil Society acknowledged him, tho' in Contradiction to the declared Will of God above-cited): And *David*, tho' anointed by the Prophet at the special Command of God, (according to them) must be treated as an Usurper, &c. And was it not possible then, that *David* might err in having too much Affection towards *Saul*, as well as *Samuel*, and the rather, that he was his Father in Law; and yet, upon due Examination, it will be found, that *David* did not so acknowledge or give him that Homage that is due to lawful Kings? 'Tis true, he calls him the Lord's Anointed, which he really was at first; but how he could be sustained so, after the Lord that had anointed him, had rejected him from reigning over *Israel*, and had reproved *Samuel* for mourning for his Rejection, and taken the Spirit of Government from him, and sent him an evil Spirit in stead thereof, and given the Spirit of Government to *David*, who was now the Lord's Anointed; is not so easy to understand, and could be

be no more justified than his using the same Language to Achish King of Gath, 1 Sam. xxix. 8. And David said to Achish, *But what have I done? And what hast thou found in thy Servant, so long as I have been with thee unto this Day, that I may not go fight against the Enemies of my Lord the King?* It might possibly also be the Reason of Samuel's Mourning for Saul, for which he is here reprov'd, viz. that he was once the Lord's Anointed: But we are bound to pray for Blessings both upon the Person and Government of lawful Kings, as well as acknowledge their Office and Authority; but, instead of this, David prayeth that God would avenge him upon Saul. 1 Sam. xxiv. 12. *The Lord judge between me and thee, and the Lord avenge me of thee, but mine Hand shall not be upon thee;* (it might look'd more like Self-seeking and personal Revenge, than for the Glory of God, if David had execute Justice upon him in such a private Manner; and, besides, God had determin'd it should be otherways). See further how David prayeth for Saul, Psal. cxl. 1. 8-----

11 — *As for the Head of those that compass me about, let the Mischief of their own Lips cover them. — Let not an Evil-speaker be established in the Earth. Evil shall hunt the violent Man to overthrow him.* Psal. x. 15. Psal. xxii. 16, 20. Psal. lxxix. 6, 14. Psal. xii. 8. Psal. vii. 6, 9. *Hind let loose,* 2d Edit. Page 434. 479. and Page 467, to 482, &c. Such Prayers are not at all consistent with the Duty we owe to lawful Magistrates; and that the Psalmist was influenced by the Spirit of Prophecy in these and the like Prayers against Saul, still strengthens the Argument upon our Side, while it plainly proves, it was the Will of God to cast off Subjection to Saul, and all such wicked Kings: For no where, either in Old or New Testament, doth God in a Way of Imprecation or otherways, denounce such Judgments against lawful Rulers, but, upon the contrary, promises to give them the Blessing of his Spirit, both for Wisdom and Strength, for their Direction and Protection, Support and Comfort against all his and their Enemies. And for any to pretend Subjection and Obedience to any King or Ruler, while we dare not pray for Blessings upon their Person and Government; but, upon the contrary, are taught both by the Word and Spirit of God, with the Psalmist here,

to pray for their Destruction and Overthrow, as stated Enemies to our Lord Jesus Christ, and the Advancement of his Kingdom and Glory, is very absurd and contradictory to Scripture and Reason : For the Scripture as plainly and positively requires us to pray for, as to subject to lawful Rulers ; but the Psalmist *David* prays against *Saul*, and that when under the immediate Influence of the holy Spirit ; therefore he did not subject to, or acknowledge him. Or, if he did, (which cannot be proven) he was not therein approved of God more than *Samuel*, who was reproved for Mourning for his Rejection, 1 *Sam.* xvi. 1. For we are sure his Prayers against *Saul* were approved of God, being immediately under the Conduct of his holy Spirit therein, which even *David* was not in the Whole of his Practice, witness his numbring the People, 2 *Sam.* xxiv. 2. 10. 1 *Sam.* xxvii. 1, 8 9, 10, 11, 12. xxviii. 1, 2, xxix. 8. xxi. 13. 2 *Sam.* xi. 3, 4. 15, 17, &c. And if our Authors shall pray for the present Government in the Strain that *David* here, &c. prays for *Saul*, we suppose they will not take it as any Evidence of their Loyalty and Subjection. What they alledge of *Elijah's* honouring *Ahab*, we think to any impartial Judge we need do no more for the Refutation thereof, but refer them to that Passage, 1 *Kings* xviii. *Elijah* indeed seems tacitly to acknowledge in the 19. Verse, that *Ahab* had such a Power over *Israel*, as that he could gather them together, while he says, *Send and gather all Israel to Mount Carmel.* But *Ahab*, as well as other wicked Rulers, might have this Power, and yet have no just Title to govern *Israel*. Sure he had none by the Law of God, and where else he could get it we leave to our Authors to find out. If (according to their own Scheme) they alledge, that the Consent of the People gave a Right, then the Right of *Baal's* Priests was good, for they had the Consent of the People as well as *Ahab*, and their setting up *Baal's* Priests, was but a transgressing God's Covenant, and trespassing against his Law, as well their setting up and acknowledging *Ahab*, who was a wicked and idolatrous King ; but we can scarcely think, that our Authors will alledge, that it was Duty to subject to *Baal's* Priests, and yet their Argument is equally

ly good for both, which is sufficiently cleared above, both from Scripture and Reason. Whoever impartially reads the Text, will find much more Ground to think, that *Elijah* contemned *Ahab*, than that he honoured him, and that he neither gave Subjection nor Obedience unto him; yea, he did not so much as acknowledge *Ahab* in the whole of this Action, (except in gathering the People and *Baal's* Priests unto him) till the whole of it was over, and all *Baal's* Priests slain; tho it would seem, that *Ahab* was looking on, yet *Elijah* never so much as mentions his Name, but speaks always to the People, as if they had not had any King; neither did he by Word or Writ, so much as petition *Ahab* for the Redress of any Grievances, or the Execution of Justice upon *Baal's* Priests, which is incumbent upon us to lawful Magistrates; neither did he at all ask his Leave or Advice anent his slaying the Prophets of *Baal*, Verse 40. And *Elijah* said unto them, (viz. the People) *Take the Prophets of Baal, let not one of them escape: And they took them, and Elijah brought them down to the Brook Kishon, and slew them there: And all this he did, while he neither asked nor had Ahab's Allowance or Command for it; and even in gathering the People, &c. Elijah* doth not supplicate, but commands *Ahab* to do it, Verse 17, 18, 19.---Now therefore, send and gather to me all Israel unto Mount Carmel, ---&c. And what's alledged from the 46. Verse, of *Elijah's* honouring *Ahab*, is very lame, to call it no worse, *And the Hand of the Lord was upon Elijah, and he girded up his Loins, and ran before Ahab to the Entrance of Jezreel.* Upon which we agree with some sound Commentators, who say, that "*Elijah* was so strengthened with God's Spirit, that he "ran faster than the Chariot was able to run:" And what Honour was that to *Ahab*, that *Elijah* was there before him? But we ask them, whether or not *Ahab* was a vile idolatous Person? And, if they are obliged to own he was, we ask them, 2^{dly}, If *Elijah* was one that feared the Lord? And if they must likewise acknowledge he was, then we ask them, 3^{dly}, If it be the Character given by the Spirit of God in *Psal.* xv. 4. or any Place of Scripture, that they honour vile Persons, or if 'tis not undeniably evident that it is the very Reverse, (which is clearly proved above), viz. that they

they despise vile Persons, and only honour them that fear the Lord? And why then do they charge such a manifest Inconsistency upon *Elijah*, evidently contrary to the Character of them that fear the Lord, and such a gross Absurdity and Contradiction upon the holy Scriptures, while they alledge they warrant or give Countenance to any such Practice as honouring vile Persons, *In whose Eyes a vile Person is contemned; but he honoureth them that fear the Lord*, Psal. xv. 4. xl. 4. Prov. xxix. 27. 2 Kings iii. 13, 14. See *Hind let loose*, 2d. Edit. P. 392, 393, 456. But perhaps, they will make this also to depend upon the Will of the civil Society, and then we shall get the Will of corrupt and wicked Men, instead of the holy and unerring Will of God for a Rule of Duty: But, if they should get their own Sense of *Elijah's* running before *Ahab*, what would they make of it? Would they infer from this, in regard (according to them) they have *Elijah's* Example for it, that all the Lord's Prophets and Ministers should be the Kings Footmen to run before their Chariots? &c. We could wish that this, or what is so similar to it, were not too much practised in this apostate and perfidious Age, by too many who profess to be the Lord's Servants: It would be too tedious to say what might be justly said here. But, upon the whole, if they think this such a special and remarkable Test of Loyalty and Subjection, we desire they will prove it but for once, and see if it will be accepted as such at their Hands; let them thus shew themselves to the King, and tell him, as in the 18th Verse, *We have not troubled Israel, but thou and thy Father's House, in that ye have forsaken the Commandments of the Lord, and thou hast followed Baalim*. Now, therefore gather unto us all *Britain* &c. and the Prophets of *Baal*, &c. and in the Presence of the People, let the idolatrous Prophets, and the true Prophets and Worshipers of God be tried and distinguished by the Fire of God's Word, (as Mr. *John Knox* saith in his History), and do Justice upon the Idolaters as *Elijah* did, or command it to be done, and see it done, and that without asking Leave at the King; and if it be then accepted as a special and remarkable Test of their Loyalty and Subjection, we shall say nothing against it. And since themselves have cited this Passage as an Example for their Imitation,

mation, we hope they will not plead Exemption from it : But, we are afraid such a special Test of Loyalty to *Zich's* glorious King, as *Elijah* in this remarkable Instance gave, will hardly be found (and we are sorrow it should be so) amongst any who profess to be the Lord's Prophets in our Day. But Tests of Loyalty to the Usurpers of his Throne, Crown, and royal Prerogatives are not awanting, even amongst those who pretend to Reformation according to our Covenants. Very contrary to *Elijah's* Practice, they plead both for God and *Baal*, i. e. both for Christ and the Usurpers of his glorious Prerogatives : But, whoever plead for the Lawfulness of such a Principle or Practice, in Opposition thereto, the Word of God assures us, that there can be no Fellowship betwixt Light and Darkeness, no Concord betwixt Christ and *Belial*, no Communion betwixt the Temple of God and Idols, and whether we shall believe God or them, we think is a Question that may and ought to be soon determined by us, 1 Kings xviii. 21. *How long halt ye between two Opinions ? If the Lord be God, follow him : But if Baal, then follow him.* From which 'tis obvious, that they have nothing from this Example, that doth in the smallest Degree either justify their Principle or Practice upon this Head, but both are manifestly contradicted and condemned thereby. And if they follow *Elijah's* Example in this Passage, Experience will possibly convince them of their Error, tho' perhaps Arguments from Scripture and Reason cannot do it, we mean that they will find such a Practice will not readily be sustained as any special and remarkable Test of their Loyalty, &c. to the Government, but, upon the contrary, would be sustained as a special and remarkable Test of their Contempt and Rejection of it.

What they say of *Jeremiah's* expressly owning the Office and Authority of *Zedekiah*, Jer. xxxvii. 20. is much the same with what has been formerly advanced. Their making use of such lame Arguments of itself were sufficient to discover the Badness of their Cause ; for 'tis plain, that the Prophet here only designs *Zedekiah* by the common Titles by which he was known, and his Supplication is no Acknowledgment of his Office or Authority, but only, that, by a Power of Force, he was able to cause him to return to the House

of *Jonathan*, or to prevent it : But, we suppose that even our Authors themselves will not alledge that *Zedekiah* had any just or legal Power to put or detain *Jeremiah* in Prison ; and we suppose it will be allowed by all, that if we were unjustly taken by Force, (tho' it were by a Company of Robbers, being their Prisoners, tho' not by any Right or Law, which was the Case here with *Jeremiah*), might supplicate them or any of them by their common Titles, either for our Lives or Liberties, and yet not be justly charged on that Account with homologating their Power as just and lawful. See *Hind let loose*, 2d. Edit. P. 305, 306, 307, 451, 452. But, if our Authors will have the mere calling Men by their Titles to be an Acknowledgment of their Office and Authority, we hope they will not be so absurd as to refuse that the denying them these, and ascribing to them the quite contrary Titles, by our Lord himself, and by his holy Spirit speaking in his Word, (to whom it would be Blasphemy to ascribe any Error or Mistake) amounts to no less (and upon better Grounds) than a denying and rejecting both their Office and Authority. But 'tis plain, that our Lord speaking of *Herod*, calls him a Fox, *Luke* xiii. 32. *And he said unto them, Go ye and tell that Fox,---&c.* *Prov.* xxviii. 15, 16. *As a roaring Lion, and a ranging Bear ; so is a wicked Ruler over the poor People.* *2 Tim.* iv. 17. *And I was delivered out of the Mouth of the Lion.* *Zeph.* iii. 3. *Amos* iv. 1. *Ezek.* xxii. 27. *Isa.* i. 23. and li. 9. and xxvii. 1. and x. 5, 15. *Rev.* ii. 10, 13, &c. from which it plainly appears by their own Rule of Reasoning, with much additional Advantage, that our Lord, both by his own Mouth, and by his holy Spirit in the Mouths of both Prophets and Apostles above-cited, as well as in many other Scriptures, denying and refusing these wicked Kings and Rulers those Titles that they had unjustly acquired to themselves, either by the Consent of the People, or their own Conquest, contrary to the Law of God, and ascribing to them these Titles that they justly deserved, *viz.* of Foxes, Lions, Bears, Wolves, Serpents, Murderers, Oppressors, yea, Devils, &c. doth so unquestionably prove that they had no just Title, either to the Office or Authority of Magistrates, Kings, or Rulers, we think it strange themselves can be so very
absurd

absurd as to deny it, so that any Thing that can be advanced by them or others from real or alledged Examples to the contrary, can be of no Force to overthrow or invalidate the same; and therefore, let this suffice in Answer to any Thing of this Kind further alledged by them, either from Old or New Testament, till once they prove, that it was a Contempt of lawful Authority for our Lord and his Prophets and Apostles to give these wicked Rulers such ignominious Titles, noways competent for, or applicable to lawful Rulers; but we hope they will not be so daringly bold, as once to make such a dangerous Attempt; and therefore our Conclusion must stand, *viz.* That all that they or others can say upon this Head is incontrovertably disproved by the Example of our Lord, &c. See *Hind let loose* 2d Edition, Page 433, 434, 435. *Mystery of Magistracy*, 2d Edition, Page 35, 36, 37. And it is plain, that our Argument here has by far the Advantage of theirs, not only on account of the Disparity of the Examples; these we have cited, being in a perfect Consistency with the Precept, and expressed by the glorious and infallible Author of all Truth, our Lord himself, and by his holy Spirit, in the Mouths of his Prophets and Apostles; whereas what they alledge is diametrically opposite to the Precept, as has been fully proved above; and even after they have violated these Examples, as far as they could, to make them favour their corrupt Scheme upon this Head, it is obvious, from what is already observed, that they prove just the contrary of what they alledge from them, *viz.* instead of Honour and Subjection, an Evidence of Contempt and Rejection of these wicked Rulers: But, though they could prove all that they alledge from these Examples, *viz.* that they honoured and subjected to such wicked Powers, it were no Argument for them, seeing the Practice even of the best of Saints, if contrary to the Precept, is not to be imitated by us, *Isaiah viii. 20. To the Law, and to the Testimony: If they speak not according to this Word, it is because there is no Light in them.* But to give Subjection and Honour to such vile and wicked Men, even though they have acquired the Title of Rulers, is contrary to the positive Precepts of God formerly cited, and to the Character he gives

his Children, *Pfal.* xv. 4. and xl. 4. *Prov.* xxix. 27. 2 *Kings* iii. 13, 14. &c. therefore no Example can warrant such a Practice. We say, Our Argument has much the Advantage of theirs, not only on the account of these Things, but also from this, *viz.* that though it sometimes pleaseth the Lord, by his holy Spirit in the Mouths of his Servants, to give both false Prophets and wicked Rulers these Titles that they unjustly take to themselves, or get from the People; yet we find not that the Lord any where ascribes such ignominious Titles to lawful Rulers or true Prophets, *viz.* Foxes, Lions, Bears, Wolves, Serpents, Murderers, Opposers or Devils, &c. *Ezek.* xxxiv. 2. -----*Thus saith the Lord God unto the Shepherds, Wo be to the Shepherds of Israel that do feed themselves.*-----compared with Verse 8. *As I live, saith the Lord God, surely because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd.*----- From which it is evident, that the Lord here, by the Prophet, gives them the Title of Shepherds that they had acquired to themselves, and got from the People, that both these idol Shepherds and the People might know, that these Judgments were denounced against them; because those who unjustly acquire the Title of Magistrates, Priests or Prophets were, and are too ready fondly and foolishly to fancy, as well as the People, that the bare empty Name or Title, however unjustly they have acquired it, or wickedly perverted the End of their Office, if lawfully called thereto, would screen them from the Threatnings denounced against them for their Wickedness, (and our Authors seem to entertain the same foolish Fancy, while they assert, that the same Honour, Subjection and Obedience, &c. is due to the most wicked, idolatrous, murdering, blasphemous Usurpers, that have acquired the Title of Rulers by Consent of the civil Society, though in a direct Opposition to, and Contempt of the Law of God, that is due to the most lawful and righteous Rulers). But, to deceive them of this false Conceit, the Lord is pleased to denounce his Judgments against them under these very Titles and Characters, while, at the same Time, it is plain, from the 8th Verse, that he denies them to be Shepherds, while he says, ---*My Flock became Meat to every Beast of the Field, because*

because there was no Shepherd. If there was no Shepherd, which is here positively asserted by God, then certainly they were not Shepherds, who are yet here called by that Name. The Apostle saith, *They are not all Israel that are of Israel*; so neither are all Shepherds, Kings, or Ministers of Jesus Christ, that are so called. *Elijah*, 1 Kings xviii. 19. calls the idolatrous Worshippers of *Baal*, Prophets; and yet we suppose our Authors will not alledge, that he thereby either sustained their Office or Authority as lawful: We find also, that the Spirit of God by *Elijah*, 2 Kings i. 3, 6, 16. gives *Baal-zebub* the Title of the God of *Ekron*,---*Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the God of Ekron?* -----But will they adventure to say, That because he gets the Name, that he is sustained by God as such, or that it is our Duty to acknowledge him as God? And it is plain, from Verse 9---17. that *Elijah* did not give that Subjection and Obedience to *Abaziah* that is due to a lawful Magistrate, when he refused to go with the two Captains of the Fifties that called him to come down in the King's Name, until the third Captain with his Fifty came upon his Knees, and humbly supplicated *Elijah* the Prophet to spare his Life and the Life of his Fifty, without so much as mentioning the King, and then he went with him; where it is plain, that *Elijah* shewed no Respect at all to the King's Command and Authority, but much to the contrary; and that he was therein specially directed by and approven of God, is too obvious to be denied, and no less plain, that what he commanded or desired here of *Elijah* was in itself a lawful Command, nothing being required of him, but to come to the King; and yet he is approven in his Disobedience and Non-subjection: But, if it had been a Crime that inferred Damnation, *Rom. xiii. 2.* he would not been approven, or had the Concurrence of God in such a remarkable Manner therein. Again, *Rev. ix. 11.* we find that the Angel of the bottomless Pit is called a King, *And they had a King over them, which is the Angel of the bottomless Pit, &c.* From all which it is undeniably proved.

1st, That as Mens acquiring the Titles of Kings, &c. though, by the Consent of civil Society, without, or contrary

trary to the positive Qualifications required by God in the forecited Scriptures, &c. neither doth or can give any just Right to the Office of Magistracy, &c. so neither is the simple calling them by these Titles that they are known by amongst Men, any Acknowledgment of their lawful Right to such Titles, or the Office signified thereby.

2dly, That our Lord immediately himself, and by his Spirit in the Mouths of his Servants, ascribing to these wicked Rulers such ignominious Titles as Lions, Wolves, Bears, Oppressors, Serpents, Devils and Foxes, &c. proves that they had no just or lawful Authority; for no where in Scripture doth the Lord ascribe such ignominious Titles to lawful Rulers; but, upon the contrary, they have always honourable Titles ascribed to them by the Spirit of God, which is so universally evident through the whole Scripture, it were superfluous to give Instances of it; but such ignominious Titles are given to wicked Rulers, therefore they have no just or lawful Authority, and therefore we are under no Obligation to give Subjection, &c. to them, but contrary; if we would not involve ourselves in the same Guilt with them, we must disclaim, condemn and reject them, *Psalms* l. 18. and xv. 4. *Jer.* li. 45. *Rev.* xviii. 4. &c. What they alledge, Page 85. viz. "That the Apostle Paul---did acknowledge, honour and submit unto the Authority of the Roman Magistrates, supreme and subordinate, *Acts* xxiv. 10. and xxv. 8. and xxvi. 2." This being founded upon nothing else but the Apostle's giving them their common Titles, is of the same Nature with what is taken notice of above; and therefore the same Answer serves both. And upon what they say of his Appeal to *Cæsar*, *Acts* xxv. 10, 11. We observe,

1st, That he was brought *per Force* before *Cæsar's* Judgment-seat by a strong Party, and stood there a Prisoner, neither by Consent nor moral Constraint, as they falsely alledge; for we find, that neither he nor any from him made any Appeal to, or sought any Assistance from them, or Justice at their Hands, even though he was most barbarously and wickedly maltreat by the *Jews*, and in the utmost Hazard of being killed by them, which is plain from *Acts* xxi.

27---31. but if he had looked upon them as lawful Magistrates, there is not the least Ground to question, but, as it would have been his Duty, so he would craved their Assistance and Protection from these his wicked Enemies, who were just about to murder him : But it is too plain to be denied, not only in this Instance now mentioned, but also from all the barbarous and bad Usage, that any, either of the Apostles or Saints met with from their wicked Enemies, that they made no Appeal to, and sought no Protection from the then Rulers. This is plain in the Case of *Stephen*, *Acts* vii. 57.-----60. whom they stoned to Death, at which Time there was a great Persecution against the Church, but neither *Stephen* in his own Defence, nor any of his Brethren, after he was so cruelly murdered, made any Application to the then Magistrates, either for Protection or Justice against the Murderers ; which, being both their Duty and Interest, there is no Room to doubt they would have done, had they looked upon them as lawful Magistrates, *Acts* xii. 1, 2, 3. -----*Herod stretcheth forth his Hand to vex certain of the Church, -----and killed James, — and proceeded to take Peter also ;* but we find not that they sought any Redress of such heavy Grievances, which yet was their Duty, and what they would certainly done, if they had had a lawful Magistrate to apply to : But from this it is plain, *Herod* was a bloody Murderer instead of being a lawful Magistrate, which, according to the Law of God, not only deprived him of all Title to rule, even though he had been lawfully constitute, (which he was not) but also of his Life, as has been clearly proved from Scripture already ; therefore to apply to a Murderer for the Redress of Injuries, would be equivalent to apply to a dead Man, for all such are legally dead, and ought to be holden as dead to us, agreeable to our *Confession of Faith*, Sum of the First Book of Discipline, Article 9. “ Committers of horrible “ Crimes worthy of Death, if the civil Sword spare them, “ they should be holden as dead to us, and cursed in their “ Facts.” But *Herod’s* murdering the Apostles for preaching and confessing Jesus Christ, was a most horrible Crime worthy of Death ; and therefore both agreeable to plain Scripture, and our *Confession of Faith* above-cited, he should have been

been holden as dead, both by the Apostles and us ; and how consistent this is with acknowledging, honouring and subjecting to him, or others guilty of the like Crimes, we refer to any impartial Judge : Yea, the Inconsistency is so manifest, we think we may refer it to our Authors themselves. And how injurious is it (to call it no worse) to alledge, that the Apostles, contrary to plain Texts of Scripture, gave that Honour and Subjection, &c. to bloody murdering Usurpers that is only due to lawful Magistrates, while the Law of God requires that all such shall be put to Death, and holden as dead to us, though the civil Sword should spare them, which, if it do, is a bearing the Sword in vain, contrary to the Character of the Powers that the Apostle, *Rom. xiii. 1. &c.* requires us to subject unto ; but if a bearing the Sword in vain be utterly inconsistent with the Character of lawful Powers, how much more so must it be to employ the Sword in the cruel murdering, persecuting and oppressing the Apostles and Followers of Jesus Christ, for their preaching and confessing him and his Cause and Truth ? But *Herod, &c.* did not only bear the Sword in vain, as to punishing Evil-doers, (as it could not otherwise be, seeing he was one of the chiefest of these Evil-doers himself) but bore it as a Terror to Well-doers and good Works, and a Praise and Encouragement to Evil-doers ; so that they not only wanted the Characters of the Powers that the Spirit of God, in *Rom. xiii. &c.* requires us to subject unto, but were evidently possessed of the most opposite Vices : Therefore they could not have the remotest Pretention to the Honour and Subjection there commanded to be given to lawful Powers, who are clearly pointed forth to us by the agreeable Characters there given them ; whereby we might see it was not our Duty to give that Honour and Subjection to every unjust Pretender, such as *Herod, &c.* who had an undisputable Title to Contempt and Rejection, yea to Death itself by the Law of God, *Prov. xxix. 27. 2 Kings iii. 13, 14. Psal. xv. 4. In whose Eyes a vile Person is contemned, &c. Psal. xl. 4. Blessed is that Man that maketh the Lord his Trust : And respecteth not the Proud, nor such as turn aside to Lies. 2 Chron. xxiii. 21. And all the People of the Land rejoiced : And the City was quiet, after that*

they had slain *Athaliah with the Sword*. But such vile Persons, such proud Liars, and murdering Usurpers, were the Powers then in Being; therefore Contempt, Rejection and Death was only their Due; and was not *Athaliah, &c.* the Powers then in Being, when she was rejected and slain with the Sword, as well as *Herod, &c.* was in their Day; and yet they would persuade us, contrary both to Scripture and Reason, and our *Confession of Faith*, that Honour and Subjection, &c. is due to such vile proud murdering Usurpers? But how weak and absurd are their Arguments? How antiscriptural is their Cause? And how easily must they be imposed upon, if they shut not out both their Eyes, who can receive or believe such strange Doctrine? But we see further what barbarous Treatment *Paul* and *Barnabas* met with of this Kind at *Antioch*, at *Iconium*, at *Lystra*, and *Derbe*, *Acts* xiii. 50. and xiv. 5, 19. but they made no Application to the Powers then in Being, and where they then sojourned, for Justice either in a Way of seeking Protection or Redress from them; and herein indeed they acted most consistently with the Apostle's Doctrine, *1 Cor.* vi. 1---7. choosing rather to take Wrong, and rather suffering themselves to be defrauded of that Protection and Redress, that they had an unquestionable and just Title unto, than do any thing that might justly infer an Homologation and Acknowledgment of their unjust Title and Authority; from all which it is sufficiently evident, that *Paul's* Appeal was not a voluntary Action, neither can it be justly alledged, that the Constraint he was under to it was moral, otherways he contradicted and condemned himself in all the above Instances; because, if it had been a Duty binding upon him, both he and others of his Brethren, had as clear a Call to it, in all the Instances above-mentioned, &c. as in this. But the Difference is plain; in all the other Instances, he was at Liberty, and so it was in his own Choice to appeal or apply to the Powers then in Being, or not, for Justice; and in Consequence thereof, as an Evidence of its not being his Choice, because he did not acknowledge them as lawful Magistrates, neither he nor any of the Apostles, or Saints in that Period, ever did make any Appeal or Application to them, tho' in these and many other

Instances, their Necessities very loudly called for it, but in this Instance, he is not at Liberty, he has no Choice in it at all, but, being brought by Force to *Cæsar's* Judgment-seat, *Acts xxv. 10.* as a Prisoner, he answers in his own Defence the unjust Accusations laid against him, and while *Festus* that unjust Judge could find nothing against him, yet willing to do the *Jews* (*Paul's* wicked Persecutors) a Pleasure, most unjustly concurs with them, in their wicked and bloody Intention of murdering *Paul*, Verse 3, 9. asks him, *Wilt thou go up to Jerusalem, and there be judged of these Things before me?* But he, being perfectly acquainted with their wicked murdering Intention, in desiring him to go to *Jerusalem*, and being also warned before by God, that he was to bear Witness for him at *Rome*, as he had done at *Jerusalem*, *Acts xxv. 3, 9.* and *xxiii. 11, 12, 16.* answers in his own Defence, *Acts xxv. 10. I stand at Cæsar's Judgment-seat, where I ought to be judged: To the Jews have I done no wrong, as thou very well knowest, Verse 11.---No Man may deliver me unto them, I appeal unto Cæsar.* From which 'tis undeniably evident, that go where he would, he was still to be judged by *Cæsar*; tho' he had gone up to *Jerusalem*, and so concurred with their wicked Desire and Intention of murdering him by the Way, he was still to be judged by *Cæsar*; for *Festus* saith to him, *Acts xxv. 9.---And there be judged of these Things before me.* And therefore, seeing he was at any Rate under a Necessity, being overpowered by Force (and so made their Prisoner) to be judged by *Cæsar*, he tells *Festus*, Verse 10. *That he stood at Cæsar's Judgment-seat where he ought to be judged*; which cannot be otherways than comparatively taken, viz. That seeing, even tho' he had consented to go to *Jerusalem*, he was still to be judged by *Cæsar*, it was unjust and unreasonable to require it of him; and that *Festus* much rather ought (as a Thing both more just and reasonable) to judge him where he was, being then standing at *Cæsar's* Judgment-seat: But tho' he most justly pleads this, 'tis not granted; and therefore, seeing it was in his Option to go up to *Jerusalem*, and be judged by *Cæsar* represented by *Festus*, or to *Rome*, by *Cæsar* himself, that no Man might deliver him unto them, viz. his murdering Enemies, and that he might frustrate their

their wicked murdering Design, and *Festus* who concurred with them in it, and fulfil the Purpose of God, which can never prove abortive, viz, of his bearing Witness for him at *Rome*, as he had done at *Jerusalem*, he chuseth rather to go to *Rome*, than to *Jerusalem*; and this is all that can be found in his Appeal to *Cæsar*. From which 'tis plain. That his Constraint in this Matter was not moral, being a Prisoner overpowered by Force, not allowed to act freely: For 'tis already proved, not only from his own Practice, but the Practice of all the Apostles and Christians we read of, that when at Liberty and Freedom, tho' as much persecuted and oppressed by their Enemies, they cannot give one Instance of any of them appealing or applying to them, either for Protection from, or Redress of the many and great Injuries they then sustained; but in this Case it can carry no more an Acknowledgment of their Authority being lawful, than if any Man when taken with a Company of Robbers, and apprehending, to find more Favour from one of them than another, or, at least, to divert, or protract, if not frustrate the Execution of their cruel and murdering Designs, endeavours, whether by Appeal or otherways, to get out of the Hands of the more cruel, and into the Hands of those he expected might be more favourable, could be justly reckoned an Acknowledgment of the Lawfulness of the Authority of such Robbers: Whereas, 'tis certain, that if the poor Man in such a Case were at his own Liberty, he would by far rather choose to be quite of them all; and if once so, would not readily make any Application to them for Redress of any Injuries he might have sustained from them, but would rather think himself well quite of them. And 'tis plain, That our Authors, by adducing this or the like Instances, as a Proof of the Lawfulness of acknowledging the Office and Authority of wicked Rulers, as lawful, discovers the Badness of their Cause, seeing by this they reduce that Subjection and Obedience that's due to lawful Magistrates to nothing but what we are obliged to by Force, which is both absurd, and contrary to Scripture: And if they put no greater Honour upon the Office and Authority of lawful Magistrates than this, they scarcely deserve, and can hardly expect Thanks

for it. But, tho' what they alledge here from the Apostle's Appeal, had been just (as it is plain, from what is observed, it is not); yet, it could not been conclusive: For, as has been already observed, Examples prove nothing but so far as they are reducible to the Precept. Moreover, 'tis evident, That the Patrons of corrupt Ministers have more seeming Ground for their Plea from the Apostle *Paul's* Example, *Acts* xxi. 26, 27. and his Words about *Ananias*, that *simonical* Usurper of the high Priest's Office, *Acts* xxiii. 4, 5. All which they have abused for their Purpose, as the Presbytery have done his Appeal to *Cæsar*, &c. They say, *Page* 86. "Nor doth the Apostle's Doctrine and Practice as above-declared, bear the smallest Inconsistency with " what he writes, *Cor.* vi. 1----8." From what is already observed, it plainly appears, that there is indeed no Inconsistency in the Apostle's Doctrine; but 'tis no less plain, That there is a huge Inconsistency betwixt his Doctrine and their Explication of it. They here pretend to distinguish betwixt seeking Justice, or the Decision of Differences from a lawful Magistrate, and what they call civil Subjection; they say, "tho' " in these Pursuits, the Magistrate is acknowledged as such, " yet they are no Part of Subjection to him; so that a Person may always continue subject to civil Commands, " without ever turning a Pursuer before civil Courts." Here is plainly a deceitful Shifting of the Argument, and perverting the Scope of the Text. For, tho' it be true, that a Person may be a Subject, without being a Pursuer, yet he cannot be a Pursuer, without acknowledging the Authority, which themselves grant, while they say,—"In these Pursuits, " the Magistrate is acknowledged as such"; but to acknowledge the Magistrate as such to be lawful, is a fundamental Act of Subjection, which necessarily challengeth all other Acts of Subjection that are due to a lawful Magistrate: For if he be acknowledged as such to be lawful, 'tis absurd to alledge we may refuse Subjection to him in any Thing that's due to a lawful Magistrate. Moreover, we find that this is one of the chief Ends of the Institution of Magistracy, and a chief Part of the Work that they are employed in, which is plain from *Exod.* xviii. 13----26. *And it came to pass on the Morrow, that Moïses sat to judge the People: And the People stood*

stood by Moses, from the Morning unto the Evening. ver. 16. When they have a Matter they come unto me, and I judge between one and another, and I do make them know the Statutes of God and his Laws. ver. 25, 26. And Moses chose able Men out of all Israel — And they judged the People at all Seasons. Deut. xvii. 8, — 13. If there arise a Matter too hard for thee in Judgment, — being Matters of Controversy within thy Gates : Then shalt thou arise, and get thee up into the Place which the Lord thy God shall choose ; and thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those Days, and enquire ; and they shall shew thee the Sentence of Judgment. — From all which 'tis undeniably evident, that the deciding of Controversies that do arise between Brethren and doing Justice to the Injured, is one chief End of their Office, and a chief Part of the Work they are or ought to be employed in ; so that, tho' they who are the Occasion of Difference or Controversies amongst Brethren, are utterly in a Fault ; yet, 'tis so far from being a Fault to apply to a lawful Judge to have these Controversies decided, (as our Authors here falsely alledge) that 'tis plain from the Texts above-cited, that it is a Duty positively commanded ; and, to neglect it, is no less than a slighting of a positive Ordinance of God appointed for that very End : But, 'tis plain the Thing the Apostle complains of, 1 Cor. vi. 1 — 8. is not simply, that there were Differences amongst them, tho' that no Doubt was a Fault, yet the Thing he here complains of, is their going to Law one with another, to have these Differences decided : But, 'tis undeniably plain and evident from the Scriptures above-cited, that 'tis a Duty commanded and ordained by God, that even Brethren should apply to lawful Judges for the Decision of Differences amongst them ; therefore, 'tis certain the Apostle did not look upon the then Powers as lawful Judges ; for if he had sustained them as lawful, he would never challenged their applying to them as a Fault, seeing 'tis a Duty positively commanded by the Spirit of God in the above Scriptures, to apply to lawful Judges for the Decision of such Controversies ; but, he did complain of, and reprove it as a Fault, their going to Law before them, and that because they were unjust, and Unbelievers, which is plain both
from

from the 1, and 6. Verses *Dare any of you, having a Matter against another, go to Law before the Unjust, and not before the Saint? ver. 6. But Brother goeth to Law with Brother, and that before the Unbelievers.* Whereas, if the Apostle had looked upon them as lawful Judges, tho' he might justly complained of those who caused Differences and Controversies, yet he could never have complained of their seeking the Decision of such Differences from them, which yet we see he did: Therefore, from this Text 'tis plain, that he taught both them he wrote to and us, that the Powers then in Being were not lawful, and that it was their and our Fault and Sin to acknowledge them or any such as they were as Magistrates, even so much as to seek the Decision of Differences or Justice from them, which our Authors alledge to be the least, if it be at all an Act of Subjection; yet, even this he here sharply reprove as a Fault, and utterly inconsistent with their profest Subjection to Jesus Christ: But if the Apostle so sharply reprove as a Fault this that our Authors reckon no Part of Subjection, *a fortiori* he would much more reprove a real Subjection, &c. to these Powers, which yet they plead for as lawful, and a Duty incumbent upon us under Pain of Damnaion: What a diametrical Opposition then there is betwixt the Apostle's Doctrine both here and elsewhere in Scripture taught, and what they teach upon this Head, is so plain and obvious it cannot be denied; so that, for all the Pains they have taken to cast a Mist upon this as well as other Scriptures, that evidently overturns their anti-scriptural Scheme of civil Government, that they may the more easily impose upon their Followers, while they persuade them that all these Scriptures are in a perfect Consistency with their Scheme; yet we hope this Text as well as others that they have handled in the like Manner, will by their own Light, by the Blessing of God, so dispel and scatter all the Mists that they have thus endeavoured to cast upon them, as to discover the Truth in its true Light to such as shall be impartially willing to see and receive the same. Same Page, they say, " The Apostle's Exhortation, 1 Tim. " ii. 1, 2. *That first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made ——— for Kings, and* " for

" *for all that are in Authority ; that we may lead a quiet and peaceable Life in all Godliness and Honeſty.*" Where,

1^ſt, We obſerve, they purpoſely leave out a principal Part of the Apoſtle's Exhortation here. It would ſeem from a Conviction, that their Explication of this Text could not well ſtand with a full and impartial Citation of it, therefore they keep back that Part of the Exhortation, (*for all Men*) ; from which 'tis plain, that tho' the then Kings, even the moſt wicked Men that are ſo called, be comprehended in this Exhortation , yet, 'tis no leſs plain, that there is no more here aſcribed to them, than what we are bound to give in common to all Men. This is ſo evident from theſe Words which they have induſtriouſly kept out, that it cannot be denied. If we are exhorted to make the ſame Supplications, Prayers, Interceſſions, and giving of Thanks for all Men, then there is nothing peculiar to the then Kings here, but what is common to all Men, and to all others that were then in Authority as well as Kings ; for wherever there is any Speciality for Kings, either with reſpect to Prayer or Thankſgiving, &c. either here or elſewhere, it cannot be underſtood or applied, but to ſuch as are ſo lawfully according to the preceptive Will of God, except it be for their Overthrow and Deliverance from them ; but this Exhortation doth ſo oblige us, therefore there is nothing in it peculiar to ſuch as then were Kings. From which 'tis plain, this Exhortation carries in it no Acknowledgment of, nor Reſpect to wicked Men, who had acquired the Title of Kings, more than thoſe who had no ſuch Title. What we are exhorted to pray for, &c. is the Conversion of all that belong to the Election of Grace, among all Ranks and Degrees of Men, however wicked for preſent they may be, and to ſhew that even wicked Kings, tho' idolatrous murdering Tyrants, as well as idolatrous Prieſts and Prophets, for they were in Authority then, as well and in the ſame Senſe that the then Kings were, &c. were not to be excluded from our Prayers for their Conversion, (with Submission to the Will of God), and leaſt they or we ſhould, on Account of their monſtrous Wickedneſs, have thought it unlawful or needleſs to pray, &c. even for their Conversion, they are here particularly included, not that there are any peculiar Supplications to

be made for them that then were Kings, &c. that are not incumbent upon us to all Men, as well as them, but to show, that we were not to exclude them from a Share in our Prayers in common with others; which is plain from the Words of the Text, *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men: For Kings, and for all that are in Authority;* but to pray for the Conversion of wicked Kings, &c. in common with other Men, is no Acknowledgment of, nor Subjection to them, as lawful Powers; but that this Text includes no more but an Exhortation, that Prayers, &c. be made for their Conversion, is undeniably evident from the Reasons enforcing this Exhortation, in the 2, 3 and 4. Verses, *That we may lead a quiet and peaceable Life, in all Godliness and Honesty. For this is good and acceptable in the Sight of God our Saviour: Who will have all Men to be saved, and to come unto the Knowledge of the Truth.* See Mr. Rutherford on Liberty of Conscience, Chap. xviii. Where,

1st, It is plain, that to pray, &c. for Success and Prosperity, and the Preservation and Continuance of such idolatrous murdering Usurpers, whose Government and Being as such, and while such, both in their Constitution and Administration, was caculate for the Propagation and Support of the Kingdom and Interest of Satan, in Opposition to the Advancement, and for the Overthrow and Down-bearing of the Kingdom and Interest of Jesus Christ, and the barbarous murdering, oppressing and persecuting all the faithful Professors and Confessors of his Name and Truth. We say, To pray for Success and Prosperity to, and the Preservation and Continuance of, such wicked Rulers, is so far from being a Mean to attain to a quiet and peaceable Life in all Godliness and Honesty, that it is directly opposite to it: For, if the Lord should answer such Prayers, by preserving and continuing such idolatrous Murderers over us, it were ever impossible to attain what is here proposed, as the End of this Exhortation, we could never attain both to a Life of Godliness and Honesty, and a quiet and peaceable Life too. If we resolved to maintain a godly and honest Life, we behoved to resolve at the same Time upon a Life of the greatest

est Hardships and Persecution; or if we resolved to have a peaceable Life under such wicked Rulers, we beloved to forgo a godly and honest Life; therefore their Conversion, or Removing, and having righteous Rulers set up in their Room, is the only Mean whereby this End can be attained: But it is our Duty to pray for Success and Prosperity to, and the Preservation and Continuance of lawful Rulers, as a Blessing from God; but to pray, or give Thanks for, or for the Preservation and Continuance of wicked Rulers, is to pray for a special Curse, and for the Continuance of God's Curse and threatned Vengeance upon us, and that God's Promise of Deliverance from such wicked Rulers may not be accomplished; which, to do, is a heaven-daring Contempt of God, and his Threatnings and Promises both; therefore they are not lawful Rulers, whose Preservation and Continuance it is unlawful to pray for.

2^{dly}, This is utterly inconsistent with the second Reason enforcing this Exhortation; for it is so far from being acceptable in the Sight of God our Saviour to pray for Success, &c. to his Enemies, and the Usurpers of his Throne and Crown, and for the Continuance of such wicked Rulers, that he has threatned, as a special Curse, and that he has promised Deliverance from, as a special Blessing, that it is no less than a mocking at all his Threatnings, and slighting his Promises, and taking Part with his Enemies against him and his Cause; but to pray for their Conversion, or Deliverance from them, is acceptable in his Sight, and perfectly agrees with the third Reason enforcing this Exhortation, *Who will have all Men to be saved, and to come unto the Knowledge of the Truth*, but to pray for the Prosperity, Preservation and Continuance of wicked Rulers as such, is utterly inconsistent with their being saved, or coming to the Knowledge of the Truth, which is plainly here declared to be the End of the Duty here exhorted to, as well as a Reason enforcing it, and is no less inconsistent with their leading a quiet and peaceable Life in all Godliness and Honesty, which comprehends the whole Duties of both Tables of the Law of God; so likewise the Execution of the penal Sanctions of that Law upon such horrid Transgressors of both Tables, instead of praying, &c. for their Continuance and Preservati-

on, and cannot at all be good and acceptable in the Sight of God our Saviour, but, contrary, is an Abomination to him to acknowledge, or set up such vile and wicked Men as their Kings, and chargeth it upon them as a transgressing his Covenant, and a trespassing against his Law, *Hof. viii.*

1 — 4. And it must be much more offensive in his Sight to pray to him to preserve and continue those that he complains against us for setting up and acknowledging, and that he requires them and us to remove and put away far from him, as a Condition of his dwelling with us for ever, *Ezek. xliii. 7—9.* And what a dreadful mocking of God, and horrid Contempt of his Authority, and rejecting and slighting his Counsel is it, when he charges it as a hainous Sin upon us, to set up and acknowledge such vile and wicked Persons? We plead for it as Duty, he chargeth us to put them away far from him, as a Condition of his dwelling with us, intimating thereby to us, that he and they shall not dwell together; and if we countenance them, that it shall be at the Cost of losing him: We pray to him to preserve and continue them with us, if it should be at no less Cost than losing him; he threatens such as a Curse and Punishment for our Sins: We pray he would continue them as a Blessing; he promises Deliverance from such, as a great Blessing: We pray to him, that he would continue, prosper and preserve them with us: What dreadful thwarting with God is this, as it were purposely opposing and contradicting him, and yet all this is undeniably plain from the Scriptures now and formerly cited? But perhaps our Authors, to shift the Argument, will tell us, They do not plead for it as Duty to pray for their Success, Preservation and Continuance, but for their Conversion and Reformation: This indeed, as is evident from what is said, is all that is contained in this Exhortation; but this simply is no Acknowledgment of their Office, nor doth it include Subjection and Obedience to them, except, at the same Time, we acknowledge our Relation to them as such: But we are bound to pray for Blessings upon the Person and Government of lawful Rulers as such, and for their Prosperity and Success, and their Preservation and Continuance; therefore to deny this, is to refuse them to be lawful Magistrates, and

So is a yielding up the whole Argument upon this Head ; for we are bound to maintain, support and defend lawful Rulers with our Lives and Estates, &c. agreeable both to the Word of God, our *Confession of Faith*, and Covenants ; but, to say we are bound so to endeavour their Preservation and Continuance, and yet to alledge it is unlawful to pray for it, is grossly absurd and contradictory ; but it is most unlawful to pray for the Prosperity, Preservation and Continuance of wicked Rulers, and no less unlawful to endeavour their Support and Continuance as is already proved, therefore it necessarily follows, that none such are lawful Rulers, and therefore have no Title to Honour or Subjection. &c. but an unquestionable Title, as has also been shown, to Contempt and Rejection, &c. Neither can we thank God for such wicked Kings, &c. For to thank God for, or for the Continuance of these Things, that he has denounced against us as a heavy Curse and Judgment as such, and that he has promised to deliver us from, as a special Blessing, is no less than a solemn mocking of God ; but God hath threatned to give such wicked Kings as a heavy Curse for the Punishment of our Sin, and hath, as a special Blessing, promised us Deliverance from them, as has been clearly proved from Scripture already ; therefore 'tis a dreadful and solemn mocking of God, to thank him for such. But to say, that the Spirit of God by the Apostle, doth thus exhort us solemnly to mock God, either by praying, or giving Thanks to God for such Things as he hath promised as a special Blessing to deliver us from, and the giving, and Continuance of which, he has threatned as a heavy Judgment, borders too near, if it is not Blasphemy ; therefore, 'tis an evident perverting the Mind of the holy Spirit in this Text, to apply this Exhortation to such wicked Kings, &c. as then were, or now are, such as, *Nero, Trajan, Caligula, and Domitian, &c.* or to idolatrous Priests, who also are comprehended in these general Terms, *all Men, and all that are in Authority*, as well as wicked and idolatrous Kings, in any other Sense than what is above observed, *viz.* That seeing it is the Will of God to have all Men saved, and to come unto the Knowledge of the Truth, *Verse 4.* which is given as the End of this Exhortation, and a Reason enforcing it, therefore it is our Duty

to pray, that *all Men and Kings, and all that are in Authority* also, may be saved and come unto the Knowledge of the Truth, For this is good and acceptable in the Sight of God our Saviour, Verse 3. which yet must not be understood in an unlimited Sense, but with Submission to the Will of God, if they belong to the Election, and have not sinned the unpardonable Sin; and if it shall please the Lord to answer our Prayers, by converting and bringing to the Knowledge of the Truth, Men of any Degree or Station, and particularly Kings and them that are in Authority, as 'tis our indispensible Duty, so we have great Ground of Thankfulness to God for it, as it tends to the further Manifestation and Advancement of his Glory and Kingdom, and is a Mean in his Hand whereby his Church and People may attain and retain a *quiet and peaceable Life in all Godliness and Honesty*; seeing by this those who were formerly the inveterate Enemies of all Godliness and Honesty, are now earnest Contenders for, and Promoters, Maintainers and Defenders of it, and those who were the bloody Murderers, Persecuters, Troublers, and Molesters of his Church and People, are now their Guardians and Defenders against all the Enemies of Godliness and Honesty: Those who were a Terror to Well-doers and Good-works, are now become a Terror to Evil-doers, and a Praise to them that do well; those, who not only bore the Sword in vain, but for the cruel murdering of the Godly, and Suppression and Extirpation of all Godliness and Honesty, do now bear it for the impartial Execution of Justice upon all the Transgressors of God's holy Law. This indeed would be an unspeakable Ground of Thankfulness to our God, by all that look for, and desire the Welfare of Zion, and the Advancement and flourishing of the Kingdom and Interest of Jesus Christ the glorious King of Zion, and who desire and endeavour to lead a quiet and peaceable Life in all Godliness and Honesty; but that the very Reverse of all this was the Case then, is too obvious both from Scripture and other History to be denied: How then could they or we thank God for such wicked Men, or Kings, while continuing in such horrid and wicked Rebellion against God,

God, as such? To do so, were no less than a mocking of our holy and jealous God, as is already shown; and therefore to insinuate any such Thing, is very absurd and injurious to the holy Scriptures; yea, the very Reverse is plain from Scripture in many Instances, where we are warranted to pray for the Overthrow of all God's Enemies as such, and this is no Way inconsistent with their being saved and coming to the Knowledge of the Truth, for Jesus Christ, *Zion's* glorious King, no less destroys his Enemies, when he makes them bow in a Way of Subjection to his royal Sceptre, than when he breaks them in Pieces with his Rod of Iron, *Psal.* ix. --- 12. *Rev.* ii. 27. and xix. 15. and if it shall please him to subdue his Enemies by converting them, it shall be more acceptable to us than their Destruction, but if they remain, and while they remain Enemies to Jesus Christ, and the Advancement of his Glory and Kingdom, we dare not pray for their Prosperity, Success or Continuance, but the contrary, as we are well warranted from Scripture to do, *Judges* v. 31. *So let all thine Enemies perish, O Lord, &c.* *Psal.* lxxviii. 1, 2. and lxxxiii. throughout, and xciv. 1, 2, 3, 4. *Num.* x. 35. *Matth.* vi. 10. Yea, the Apostle *Paul's* own Practice shows plainly, that we are to understand the Exhortation in the above Sense, for, *Gal.* v. 12. he wishes they were cut off that trouble them; and who were greater Troublers of the Church than the *Ahabs* in those Days, *Nero* and his cursed Faction? Likewise the Apostle, *1 Cor.* xvi. 22. imprecates, *any Man that does not love our Lord Jesus Christ, let him be Anathema Maranatha*, saith he, and sure, no Subverter of Christ's Kingdom, nor Usurper of his Crown, &c. can be reckoned a Lover of Christ, &c. And particularly we are warranted to pray against wicked Kings, and are reprov'd for owning them whom God hath rejected, and threatens to overturn, (which he no where does to lawful Magistrates) and that even when the People acknowledged them, *Judges* ix. 20. --- *And let Fire come out from the Men of Shechem, and from the House of Millo, and devour Abimelech.* *Joel* ii. 17. *Psal.* cxlix. 6, 7, 8, 9. and cxl. 9, 10. and xciv. 20. *1 Sam.* xxiv. 12. and xvi. 1. *Ez.* xxi. 25, 26, 27, &c. But, if our Authors will have this Text to be understood in their own Sense, why are they so parti-

al in the Application of it, seeing it takes in *all Men*, and particularly *all that are in Authority*? Why do they not pray and give Thanks for the Success, Prosperity, and Continuance of all wicked Men, and of wicked idolatrous Priests and false Prophets, *Papish* and prelatical Bishops and Curates, &c. seeing they are included in these general Terms *all Men, and all that are in Authority*, as well as Kings? And why do they neglect to pray and give Thanks for the Success and Continuance of the Revolution-Church, and the most corrupt of her Ministers and Members? Yea, why are they so partial as to exclude from their Prayers and Thanksgivings, even Kings that are so by the Will of the civil Societies which they govern? Why do they not pray and give Thanks for the Kings of *France*, and *Spain*, &c. and for their Success and Continuance, for 'tis an evident perverting the Text to say, this Exhortation is restricted to a few Men of our own Nation or Acquaintance, or to such Kings as may be over us, or in League with them; while 'tis obvious, that the Exhortation is so positively, in such general Terms, as *all Men* and *Kings*, without excluding any however opposite to our Interest, and *all that are in Authority*? And 'tis very strange and selfish-like, that, tho they will not admit that an Opposition to the Interest of Jesus Christ excludes Men or Kings from the Prayers and Thanks here exhorted to, that yet, if either Men or Kings be in an Opposition to their own Interest, they will neither pray nor give Thanks for them. What a bare-faced Partiality, and preferring their own Interest to the Interest of Jesus Christ, and adding to, and taking from the Scriptures, this is, is so obvious and glaring, it cannot be denied. *Mal.* ii. 8, 9. *Rev.* xxii. 18, 19. from which it is plain, that they act so inconsistently, even with their own Explication of this Text, that it is hard to think they believe what they teach, but only are obliged to it, to see if they, by any Means, could cover the Deformity of their bad Cause; but, when they have done what they could this Way, it is evident they have lost their End, seeing they have considerably added to the Deformity thereof, by what they have here alledged upon this Head.

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Moreover, it is observable, that the then Powers neither required nor looked upon such Prayers as a Test of Loyalty, but rather as the highest Contempt of their Authority and Rebellion against them, worthy of the cruelest Death, &c. to pray for their Conversion from their Idols, &c. but our Authors hold their very Missions on the Terms of praying for Success and Preservation, &c. to the present Powers as a Test of Loyalty. What they here alledge, also contradicts their own Concessions, Page 54, &c. where they say, "The Question is not, Whether we ought to own the Authority of mere Usurpers or habitual Tyrants, even in any lawful Commands?" But what a habitual Tyrant Nero was, amongst other Historians, see *Miller's History*, Pro. Chr. Page 494-----497. Vol. I. Also *Fox's Acts and Monuments*, printed at London, 1641, Page 40, 41. But possibly they have forgot their Concessions in the Heat of their Argument, or else, perhaps, have been resolved to hold to them, or cast them by as they found them of use to serve a Turn; and no doubt it was of great Use to them to lay down this Concession in the Entry, for making People believe, that they were not for acknowledging Usurpers or Tyrants, however strongly they might afterwards be obliged to plead the Lawfulness of it for the Defence of their corrupt Scheme, which is evident they do in this, as well as through the whole of their Performance; and how weak and contrary both to Scripture and Reason is it to tell, as they do here, "That their endeavouring to lead a quiet and peaceable Life in all Godliness and Honesty, behoved to include Subjection and Obedience to these Powers in Matters lawful?" If it is more consistent with leading a quiet and peaceable Life in all Godliness and Honesty, to obey God, and study to please him rather than Men, then this Exhortation behoved to include, instead of Honour and Subjection, Contempt, Rejection and Death, as what was only due to such vile, unclean, adulterous, murdering, idolatrous, habitual Tyrants, *Psalms* xv. 4. and xl. 4. *Prov.* xxix. 27. *2 Kings* iii. 13, 14. *2 Chron.* xxiii. 21. *Gen.* ix. 6. *Num.* xxxv. 30-----33. *Job* xxxi. 9, 10, 11. and 26, 27, 28. *Deut.* xiii. *Lev.* xxiv. 16. and xx. 10. And Mr. Rutherford upon the *Judicial Law*, in his Piece upon
Liberty

Liberty of Conscience, Page 309, 310, 311, 312, 313, 314. &c. proves by many Arguments, as well as the Judgment of many Divines, that Heathens are not exempted from these penal Sanctions, because the Light of Nature not only teacheth the Wickedness of the Crime, but also the Punishment due to it; and much more so if the Gospel reach them, as it did these wicked Tyrants; and who dare say, but our Martyrs, in the *Cloud of Witnesses*, were endeavouring to lead a quiet and peaceable Life in all Godliness and Honesty, while, at the same Time, at the Expence of their Lives, &c. they refused to give Subjection, &c. to the then Rulers even though they were acknowledged by (what they call) the *Primores Regni*, and the Body of the People?

See further on this Point of Prayer for Kings, Mr. Gillespie's *Miss. Quest.* Second Edition, printed at Edinburgh 1649. Page 281, 282. and the *Hind let loose*, Second Edition, Page 466---482. *Mystery of Magistracy*, Second Edition, Page 53. Mr. Rutherford upon *Liberty of Conscience*, Page 229, 230, 231. and Mr. James Renwick, in his Sermon on Song i. 7. called, *The Church's Choice*, Pages 13, 14, 15. "If ye have true Love to Christ, ye may know it by this; ----- your Hearts will cry out as ye are taught, "*Matth. vi. 10. Thy Kingdom come.*-----Men would have you to pray otherwise, they would have you to pray----- "*save their King*: That Prayer is not consistent with this, "*Thy Kingdom come*: -----Neither are ye to direct such a Suit, or Speech-----unto God, for it is not agreeable to his Will,-----Whatever others pray for unto him, we can pray for nothing but sudden and sad temporal Vengeance upon him, his Throne, and all the Men of his Practices. "We cannot seek the Advancement of Christ's Kingdom, "but, as a necessary Mean conducive thereunto, we must seek the Downfall and Destruction of his Enemies." What they alledge, same Page, from 2 *Pet. ii. 10. Jude 8.* has no Foundation in these Texts, and is contrary both to Reason and Experience. They say, "It was impossible "that these Persons could despise and speak Evil of Government, without extending such Behaviour unto civil "Governors

6 **Governors then in Being :** " Whereas it is plain from these Texts, that the Persons charged with speaking evil of Government, and despising Dignities, were just such beastly, unclean, deceitful, covetous Rioters, &c. as the then wicked Rulers, who themselves were the greatest Enemies to all lawful Government and Dignity, either civil or ecclesiastick ; so that, instead of its being impossible, there was a perfect Consistency betwixt these vile unclean covetous Persons giving Subjection, &c. to such vile, unclean, and covetous Rioters as the then Rulers were, who would tolerate and encourage them in their Wickednesses, tolerating and allowing such Sect-Masters to seduce, murder, and destroy Souls &c. and their concurring with such wicked murdering Tyrants, as then were, in speaking Evil of true and lawful Government and Dignities, such as the holy Spirit describes and holds forth to them and us, in *Rom. xiii. 1---7. &c.* which tended directly to overturn and extirpate all such tyrannical Government, as then was, and bring to capital and condign Punishment all such vile beastly Monsters as the then Rulers, and those Persons that concurred with them in their monstrous Wickedness and Vileness, and particularly in their speaking evil of Dignities and lawful Government, as described and held forth to us in Scripture, while they, no doubt, knew that the impartial Administration of Justice by a lawful Government would reach even their Lives (See *Deut. xiii. Zech. xiii. 1---7.*) for such capital Crimes. It is therefore no Wonder that such Persons spoke evil of lawful Government, and despised Dignities ; and this is the Reason why so many wicked time-serving Men, and especially corrupt seducing Teachers and Priests, can own great Loyalty to, and plead for such wicked and unlawful Rulers and Usurpers, viz. because they tolerate them to seduce, murder, and destroy as many Souls as they can, without any Punishment, and give them Abundance of the World, and a full Swing in their Lusts, &c. while, at the same Time, they speak evil of, and despise lawful Government and Dignities, as described and held forth to us, both in its Constitution and Administration in the Word of God, *Deut. xvii. from the 14th Verse to the Close of the Chapter. 2 Sam. xxiii. 2, 3, 4. Rom. xiii. 1---7. &c.* So that it is so far from

being impossible, (as they allēdge) that it is a Thing both common and natural for such beastly unclean and vile Persons, to speak evil of lawful Government and Dignities, while they cheerfully, with open Arms, embrace and highly esteem such vile and wicked Rulers, who are the Ministers of Satan, and Promoters of his Interest and Kingdom for their own carnal Pleasure and Advantage; which is here given as Part of the Character of those Persons, that despise Dominion and speak evil of Dignities, *Jude* 16. -----*having Mens Persons in Admiration because of Advantage*. Whole Persons could it be that they held in Admiration because of Advantage? It could not be the Persons of the Apostles or Christians; they could expect no carnal Advantage by that; neither could such vile Monsters of Wickedness, while such, have Respect to them, who we see here sharply reprove their Wickednesses; neither could it be lawful Rulers; for, instead of the Advantage they sought, if they had had any such, they could not but expected the strict Execution of Justice from them for their capital Crimes: Therefore it behoved to be these wicked Rulers, or idolatrous Priests, and seducing Prophets, whose Persons they had in Admiration because of carnal Advantage, because they would tolerate and encourage them in their corrupt and wicked Vileness, and particularly in their speaking evil of lawful Government and despising Dignities, as their so doing had an evident Tendency to strengthen them in their wicked Usurpation and murdering Tyranny; from which 'tis undeniably evident, that such vile Monsters, as here described, *2 Pet. ii. 10.-----22. Jude* 8-----18. did not speak evil of the Powers that then were, who were Brethren with them in their monstrous Wickednesses, for they could not both despise them, and hold them in Admiration: But it is plain, that they did hold them in Admiration, because of Advantage; therefore it was not the then Powers that they spoke evil of and despised, but lawful Government and Dignities, as described and held forth to them and us in the above-cited Scriptures, which indeed was in a direct Opposition to their vile and corrupt Practice and carnal Advantage, so that their speaking evil of Government, and despising Dignities, was so far from being impossible without extending such Behaviour

our to the Powers then in Being, that, contrary, their doing so stood in a perfect Consistency with, not only Subjection, &c. to them, but a holding their Persons in Admiration; and it was rather impossible it could be otherways, while they and the then Powers were Brethren in their monstrous and wicked Vileness, for Likeness commonly begets Affection and Esteem, whether it be in Good or Evil: Yea, doth not the Practice of our Authors prove the contrary of what they here assert, *viz.* that it is not impossible to speak evil of civil Government, without extending such Behaviour unto civil Governors then in Being, while they traduce, calumniate and condemn the Institution and Administration of civil Government, described and held forth to us in the above-cited Scriptures, as dangerous and pernicious Principles, everlive of civil Government? Bloody Principles, &c. excommunicating all such who refuse to renounce the same, which is more than a simple speaking evil of, and despising Government and Dignities, and yet they do not extend such Behaviour to the civil Governors now in Being: From which 'tis evident, our Authors, and those who take Part with them in maintaining their antisciptural Scheme anent civil Government, are the Persons described in 2 Pet. ii. 10. and Jude 8. *Who speak evil of Government, and despise Dominion and Dignities*, and not us, seeing we plead for lawful Government, Dominion and Dignities, according to the Scriptures, our Confession of Faith, and Covenants, and the Judgment of sound and learned Divines and others above-cited; and, agreeable to Scripture, &c. contemn, reject, and despise only vile and wicked Men, who, contrary to the Law of God, have usurped or intruded into the Office of Magistracy or Ministry, whether by Force or with the Consent of the People, (seeing the Consent of all the People in the World, contrary to the Law of God, can give no Warrant or Right to any Man to assume or exercise the Office, either of Magistracy or Ministry, as has been already sufficiently proved both from Scripture and Reason), and that Justice be execute upon them and others that are guilty of capital or other Crimes, according to the Word of God and our Covenants, *Sanguis* and *Lanerk* Declarations, *Queens-ferry* Covenant and *Torwood* Excommunication, agreeable both to

the Principles and Practice of these our worthy Reformers, who have transmitted these their Testimonies and Contendings to us their sadly degenerate Posterity at the Cost of their Blood and Lives; which Contendings and Testimonies, tho' perfectly agreeable to, and well warranted by Scripture, our Authors have condemned as dangerous and pernicious Principles, antigovernment and bloody Principles, &c. and excommunicate all such as contend for, and refuse to renounce the same, tho', upon another Occasion, when they find it of use to serve a Turn, and that they may the better cover their Opposition to the true covenanted Testimony, according to Scripture, from their Followers, they can commend them as honourable Witnesses; which they do, Page 93. From all which 'tis plain, these Texts 2 *Pet.* ii. 10. and *Jude* 8. as well as all the other Scriptures they have cited, turn upon themselves, and condemn both their Principles and Practice on this Head; while the Truth that we contend for, is fully and clearly vindicated from these and other Scriptures above-cited, from all the unjust and calumnious Aspersions cast upon them by them or others. See *Beza's* and *Pool's* Annotations upon 2 *Pet.* ii. 10. *Jude* 8.

And what they alledge, Page 88. makes nothing for them, viz. "The Institution of civil Magistrates is alienary by the preceptive Will of God, as the supreme King and Lord of all the World; while, if the Magistrate derived his Office properly from Christ as Mediator, then it could not fail to be an evangelical, and so an erastian Office. But, in Opposition hereto, the Kingdom of Christ is not of this World." Where,

1st. Tho' we should yield to them, that the Institution of civil Magistrates is alienary by the preceptive Will of God, as the supreme Lord and King of all the World; it is no Argument for them, for God essentially considered, the Father, Son and Holy Ghost, One God, is the supreme Lord and King of all the World: Doth not then the preceptive Will of God, even when it comes immediately from his own Hand, as strongly bind all Mankind to Obedience, and as inevitably bind them over to the Curse in Case of Disobedience, as when it comes to us through the Hands of Jesus Christ, as our Mediator? Tho' they should be so absurd and da-

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ring, as to deny this, the sad Experience of all Mankind since the Fall proves the Truth of it, both such as are in a State of Nature and Grace, are living Instances that the preceptive Will of God, as the supreme King and Lord of all the World, is indispensibly binding upon all Mankind, and will inevitably eternally bind over to the Curse all such who are not interested in and has imputed to them the perfect and spotless Obedience that Jesus Christ as our Mediator hath given to his preceptive Will or Law, and the full and complete Satisfaction he hath given to his Justice in our Name and Room, seeing none since the Fall can fulfil or obey his preceptive Will or Law, or satisfy for the Breach of it themselves. This is as much as to say, that, if the Institution of civil Magistrates had been by the preceptive Will of God in the Hands of Jesus Christ as our Mediator, then it would been binding upon us, and we would been obliged to have acted according to his preceptive Will, in setting up and acknowledging civil Magistrates: But now, seeing (according to them) the Institution of civil Magistrates comes immediately from the Hand of God to us, without the Interposition of a Mediator, (which mean Time is evidently contrary to Scripture, &c. to alledge, which shall be more fully shown) we are under no Obligation to regard or obey it, but may choose or refuse, and dispense with it at our Pleasure, and as we judge convenient. If they do not say so, (which is the plain Language of this their Argument), their Argument proves not one Grain Weight of their Proposition; but how strange and dreadful, absurd and contradictory both to Scripture and Experience this is, is manifest from what is observed above, and how contrary to the Doctrine they ordinarily teach in other Cases is well known, Instances whereof are afterwards adduced. But,

2dly, Tho they could prove that Magistracy was instituted by God before the Fall, which we suppose they will find Difficulty to do, and which is contrary to the Judgment of sound and learned Divines, such as Mr. *Rutherford*, (See *Lex Rex*, Page 142. Mr. *Strange* in his Sermon upon *Ezek. i. 20.* contained among his select Sermons, printed at *London*, 1656. Page 606, &c.) the same Reasons would prove that the Ministry was so instituted also, and consequently, that

that the Institution of the Ministry as well as Magistracy, is from God as the supreme Lord and King of all the World; and therefore, (according to them), we need have no Regard to the preceptive Will or Law of God, in setting up or acknowledging Gospel-Ministers more than civil Magistrates, except so far as the People who calls them shall judge proper. And indeed there is a Parity of Reason for both, for if we may choose or refuse, and dispense with the preceptive Will or Law of God in one Particular, Why not in all? If we may dispense with the Will of God, with Reference to civil Magistrates, Why not also with Reference to Gospel-Ministers, seeing 'tis but a Contempt of the same Authority, and an exalting our own corrupt Will and Wisdom above the Authority, Will and infinite Wisdom of God, the supreme King and Lord of all the World, in the one Instance more than the other, which is clear from Scripture as well as Reason? *Jam. ii. 10, 11. For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that said, Do not commit Adultery, said also, Do not kill. Now, if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.* Therefore, if we contemn and take it upon us, to dispense with the preceptive Will or Law of God concerning civil Magistrates, we are no less Transgressors of his holy Law, than if we did so concerning Gospel-Ministers. But,

3dly, Whatever Ordinances or Privileges God, as the supreme King and Lord of all the World, was pleased to give unto Mankind in a State of Innocency; yet nothing can be more clear, both from Scripture and Experience, than that *Adam*, and all his Posterity forfeited all Title and Claim to all Benefits and Privileges they then enjoyed upon the Footing of the Covenant of Works, by the Fall and Breach thereof; therefore, tho' all Mankind be under an indispensable Obligation to fulfil the whole Law, none can plead or have a Title to any Privilege or Benefit by the Law, but such as fulfil it; but none since the Fall can either fulfil the Law, or give Satisfaction for the Breach thereof: Therefore none can have any Claim or Title to the smallest Privilege by the Law, but are inevitably bound over to the Curse, *Eccles. vii. 20. For there is not a just Man*

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upon the Earth, that doth good, and sinneth not. 1 Kings viii. 46. 2 Chron. vi. 36. 1 John i. 8, 10. If we say that we have no Sin, we deceive ourselves, and the Truth is not in us, &c. Gal. iii. 10. For as many as are of the Works of the Law, are under the Curse: For it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them. This, and this only is what all Mankind hath a Right to by Nature; and truly we think they are Objects of Pity who entertain such Dreams and foolish Fancies, evidently tending to the dishonouring of God, and derogating from the Glory of his rich, free and sovereign Grace, Mercy and Love manifested to us in Jesus Christ, as well as hurtful to themselves; for whatever Privileges Man enjoyed in a State of Innocency, all such Pretentions are for ever cut off by the Fall, and all Mouths eternally stopped from all such groundless and sinful Boasting, Rom. iii. 19. Now we know that what Things soever the Law saith, it saith to them who are under the Law: That every Mouth may be stopped, and all the World may become guilty before God. Therefore, whatever others do, we resolve, through Grace, to plead a Right to no Ordinances or Privileges on the Footing of Nature, being well assured, that all such Pleas, as they have no just Foundation, will be rejected at the Bar of God, as a rejecting of his Grace, and a high Affront cast upon his infinite Wisdom, Goodness and free and matchless Love, in the Contrivance of that glorious now and living Way, wherein only he now conveys to us all his Laws, Ordinances and Institutions, through Jesus Christ as our Mediator, who, as he is our Way of Access to, and Acceptance with God, so he is the Way wherein God communicates, or gives to us all his Laws, Ordinances and Institutions; all Privileges we enjoy or hope for, come to us only through him: And tho' we choose not to take it upon us to determine what God could or would have done, if Jesus Christ had not interposed as our Mediator, as we think it seems to us too curious, so such a Supposition hath no Foundation according to the OEconomy of the Covenant of Redemption; yet we are assured from manifold Scriptures, as well as the Judgment of many sound and learned Divines, that, as Jesus Christ as our Mediator has interposed betwixt a holy, just and Sin-avenging

ing God and us, and in our Name and Room fulfilled the Law, and born the Stroke of divine Justice due to Sinners of *Adam's* Family, on Account of the Breach thereof in *Adam*, he has hereby, not only purchased and restored to his Church and People a Right and Title to all Ordinances and Privileges they forfeited by their Fall in *Adam*, and all that's contained in the new and better Covenant; but 'tis also by Virtue of his Interposition, that the World is continued in its Being, as it now is, and that all Mankind enjoy Life or any of the common Benefits and Blessings thereof: For, 'tis clear from the Scriptures above-cited, &c. that nothing is due to Mankind from an absolute and holy God but pure Wrath, *God is a consuming Fire to all the Workers of Iniquity*, therefore, even the Suspension of the full Execution of his Wrath and Vengeance even upon the Wicked, is owing to the Interposition of Jesus Christ as our Mediator, *Psal. lxxv. 3. The Earth and all the Inhabitants thereof are dissolved: I bear up the Pillars of it. Selah.* And that the Mediator or a God in Christ institute all Ordinances, and gave all Laws after *Adam's* Fall, yea, and that all the Ordinances and Laws institute before the Fall, are now issued to us by and through the Mediator, will appear undeniably evident from the following Scriptures and human Authorities. 1 Cor. ix. 21. Gal. vi. 2. Rom. vi. 14. *Isa. xxxiii. 22. Exod. xx. 2. Shorter Catechism, Quest. 44. Larger Catechism, Quest. 101. The Twelve Brethrens Answer to the second Query put to them by the Commission of the general Assembly, 1721. The condemned Parts of the Marrow on this Point; with Mr. Boston's Notes on them. Mr. Erskine's late Sermon on Isa. xxii. 24. Page 25. Mr. Ralph Erskine's Sermon on Deut. xxvi. 17, 18. Page 6, 17, 18. Exod. xxiii. 21, 22. Acts vii. 30, 31, 38. Psal. lxxviii. 17, 18. Eph. iv. 8. Isa. xxxiii. 22, Psal. ii. 1, 2, 3. Matth. xvii. 5. Durham on the Commands, 8th Edit. Page 3. 4. Mr. Ebenezer Erskine's Sermon upon Psal. ii. 6. Page 47. Mr. Marshall on Sanctification, last Edit. Page 22, 80. Mr. Boston on the Covenant, 2d. Edit. Page 222. Doctor Owen on the Glory of the Person, Natures, and Offices of Christ, particularly, Chap. ii. entitled, the Recapitulation of all Things in Christ. Mr. Ebenezer Erskine's Sermon on*

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Exod. xx. 2. preached about the Time of the Controversy about the *Marrow*. Mr. *Strange* on the Covenant, Page 381, 382. Chap. 6. Sect 1. But that Magistracy, as well as the Gospel-Ministry, is an Ordinance of God, and a great Blessing and Privilege given to the Church, and, as such, when he is provoked by the Sins of his People, to deprive them of it, he promiseth to restore it to them again, as an Evidence of his being again reconciled to them, is clear from Scripture, and we suppose our Authors themselves cannot deny it, *Isaiah i. 21, 26.*----- *And I will restore thy Judges as at the first, &c. Ezek. xxxvi. 11.*----- *And I will be to you after your old Estates, and will do better unto you than at your Beginnings, and ye shall know that I am the Lord.* But we can enjoy no Ordinances, neither have we any Claim or Title to any Ordinances or Privileges since the Fall but through Jesus Christ, as our Mediator, as has been sufficiently proved above; therefore Magistracy, being an Ordinance and Privilege, as is also proven above, can come to us no other Way but only through Jesus Christ, as our Mediator, more than the Ministry.

But this is further evident, from *Prov. viii. 15, 16.* *By me Kings reign, and Princes decree Justice. By me Princes rule, and Nobles, even all the Judges of the Earth* That 'tis Jesus Christ, as Mediator, that is here speaking, will appear from the Context, particularly from Verse 4. *Unto you, O Men, I call, and my Voice is to the Sons of Men.* That this is the Mediator's Voice in this Gospel-Call is evident from comparing this 4 Ver. with *Mark xvi. 15.* *Matth. xxviii. 19.* *Rev. xxii. 17.* *John iii. 14, 15.* *Isaiah lv. 1.* See Mr *Boston* on the Covenant. Page 263, 266, 267. And 'tis further evident, from comparing Verses 8, 9, 12. of this 8th Chap. of the *Prov.* with *Matth. xvi. 17, 18, 19.* and Ver. 10, 11. with *Matth. xiii. 44, 45, 46.* *Rev. iii. 18.* and Verse 14. with *1 Cor. i. 30.* and *Col. ii. 3.* and Verse 17. with *John xiv. 21, 23.* and Verse 18. with *Rev. iii. 18.* and Verse 21. with *John xvii. 23, 24, 26.* and Verses 34, 35, 36. with *John iii. 15, 16, 18, 36.* From all which 'tis clear, as a Sun-Beam, that 'tis Jesus Christ, as Mediator, that saith, *By me Kings reign, &c.* which is still further manifest by comparing these Words, with *1 Tim. vi.*

15. *Rev.* xvii. 14. and xix. 16. And that Magistracy flows from Christ, as Mediator, and that 'tis Christ, as Mediator, that saith, *By me Kings reign*, &c. is positively asserted and unanswerably proven by that great Divine Mr *William Strang* on the Covenants, Chap. 6. § 1. Page 381-----384. &c. And there he fully discusses Mr *Gillespie's* Arguments to the contrary. Likewise Mr *Boston* on the Covenant expressly asserts and proves the same Thing, Pa. 221, 222, and 197, 198. and Mr *Ebenezer Erskine* explicitly asserts and proves the same Thing from *Prov.* viii. 15. in his Sermons on *Psal.* ii. 6. Page 14, 23. The same also Mr *Ralph Erskine* in his Sermon on *Matth.* xxviii. 18. Pa. 26, 27, 28. expressly asserts. But,

2dly, That Magistracy flows from Christ as Mediator, and that 'tis by him as Mediator that Kings reign, is clear from *John* v. 22. *For the Father judgeth no Man; but hath committed all Judgment unto the Son: And Verse. 27. And hath given him Authority to execute Judgment also, because he is the Son of Man.* *Acts.* xvii. 31. *Because he hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.* 'Tis undeniably evident from these Texts, that all Judgment, and the Execution of Judgment and Authority is committed by God unto Jesus Christ as Mediator, and not as the Son essentially considered; not only to him, who is Mediator, but to him, as Mediator. If God hath given Authority to execute Judgment, and hath committed all Judgment unto the Son, then it is as he is Mediator, and not as the second Person of the Trinity essentially considered; for as such, he hath all Power essentially and originally in himself, equally with the Father and Holy Ghost; therefore it is not said to be committed or given to him as such; but it is here in these Texts committed and given to him; therefore it is only as Mediator that it is committed and given to him.

2dly, If all Judgment and Authority be committed and given unto Jesus Christ, because he is the Son of Man; and if the Judgment of the World be ascribed to him, as he is Man, and his Resurrection from the Dead given as an Assurance

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furance of it, and if God judgeth the World by him, then
 all this is ascribed to and spoke of him as Mediator; for it
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 ly as Mediator that he died and rose again from the Dead;
 and it is only as he is Mediator that he is the Father's Ser-
 vant, by whom he will judge and doth now govern the
 World: But all this is proved from the above-cited Scrip-
 tures, being just the very Words of the Texts; therefore it
 is as Mediator that he is to judge the World, and hath all
 Judgment and Authority, and the Execution of Judgment
 committed and given unto him, and not as the second Per-
 son of the Trinity essentially considered; for as such he hath
 all Power essentially and originally in himself, equally with
 the Father and Holy Ghost, and therefore it is not said to be
 committed or given to him as such: Therefore, seeing it
 is so, that all Judgment and Authority, and the Execution
 of Judgment, both in this World, and at the last Day, is
 committed and given unto Jesus Christ as Mediator, which
 is clear from the above-cited Texts, and all Power in Hea-
 ven and in Earth is given unto him, *Matth. xxviii. 18.*
 then if civil Magistrates have any Power and Authority in
 Earth, and if it doth specially belong to their Office to judge
 and execute Judgment, and if they are said to judge for the
 Lord, then the Office of Magistracy is derived from Jesus
 Christ as Mediator, as really as the Office of the Ministry,
 and not immediatly from God essentially considered, as the
 supreme Lord and King of all the World, for as such he
 judgeth no Man by finite Instruments, or immediately him-
 self, but the civil Magistrate hath Power and Authority in
 Earth, and it doth specially belong to his Office to judge
 and execute Judgment, and they are said to judge for the
 Lord; all which is clear from Scripture, *Rom. xiii. 1---7.*
2 Chron. xix. 5, 6, 7. &c. therefore it necessarily follows, that
 Magistrates are the Mediator's Ministers of Justice, and exe-
 cute Judgment for him; and that the Office of the civil
 Magistrate, as well as the Gospel-minister, is from Jesus
 Christ as Mediator; for seeing it is undeniably evident from
 the Texts above-cited, &c. that God hath deligated and
 given all Power in Heaven and in Earth, all Judgment and
 Authority, and the Execution of Judgment unto Jesus

Christ as Mediator, without Reserve or Limitation he only being excepted who hath given him all Power in Heaven and in Earth, and hath put all Things under his Feet, 1 Cor. xv. 27. It is not said all ecclesiastick Power, Judgment and Authority, but all Power, &c. which must include civil Power, as well as ecclesiastick; Whence then can the civil Magistrate have his Office, his Authority and Power? Not from God, essentially considered, for so he judgeth or giveth Authority to no Man, he dispenseth no Laws, Ordinances or Privileges to Mankind since the Fall but by Jesus Christ as Mediator: Therefore, seeing it hath pleased God, the supreme Lord and King of all the World, to give unto Jesus Christ as Mediator all Judgment, Authority and Power in Heaven and Earth, it is impossible for either civil Magistrates or Gospel-ministers to come by Authority and Power to judge, or execute Judgment in any other Channel than he hath chosen to convey it unto them; and it is high Arrogancy, and a contemptuous rejecting of the Way that infinite Wisdom hath chosen for the Manifestation of his own Honour and Glory, to plead for or pretend to it in any other Way. For 'tis undeniably evident from the above-cited Scriptures, as well as the Judgment of sound and learned Divines, and our Authors themselves also upon other Occasions, that 'tis the Will and Ordinance of God, the supreme Lord and King of all the World, that all Power in Heaven and in Earth, all Judgment and Authority, be committed and given; yea, he hath declared, that it is actually committed and given by him, unto Jesus Christ as Mediator, *That all Men should honour the Son, even as they honour the Father.* And, *because he is the Son of Man, &c.* And if, notwithstanding, any will be still so arrogantly bold, as to quarrel at the Way that God in his infinite Wisdom, Goodness and Love, hath chosen to convey unto Mankind, Sinners since the Fall, all his Laws, Ordinances and Privileges he is graciously pleased to give unto them, we shall refer them to the Answer that the Apostle *Paul* gives to those that quarrel at the Doctrine of Election and Reprobation, *Rom. ix. 20, 21.---O Man, who art thou that repliest against God? (or, as 'tis on the Margin, answerest again; or disputest with God.) Shall the Thing formed, say to him that* formed

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formed it, *Why hast thou made me thus? Hath not the Potter Power over the Clay?* &c. Hath not God, the supreme Lord and King of all the World, Power and Right to dispense all his Laws, Ordinances and Privileges, to such sinful, worthless and unworthy Creatures as we are (who have no Claim or Title to the smallest Favour from him by Nature (if any of his Favours may be so called) but are justly liable to his eternal Wrath and Vengeance, on account of our Apostasy from, and Rebellion against him in *Adam*) in that Way he, in his infinite Wisdom, Goodness, and matchless free and unmerited Love, hath chosen for the Manifestation of his own Honour and Glory, and the Good of his Church and People, and for putting Honour upon Jesus Christ his glorious Servant as Mediator. But 'tis his holy and sovereign Will, that all Power in Heaven and in Earth all Judgment and Authority be given unto, and dispensed by Jesus Christ as Mediator: Therefore 'tis presumptuous Arrogancy, and monstrous Ungratitude to quarrel at, or dispute against this glorious Way of Conveyance thereof unto us, even by Jesus Christ as Mediator, wherein the Glory of the infinite Wisdom and Goodness, free, rich and sovereign Grace, Mercy and Love of God shines forth so conspicuously and gloriously unto us, the fallen, lost, and ruined Posterity of *Adam*.

3dly, Jesus Christ, as Mediator, gives the Characters of the civil Magistrate, as well as the Gospel-Minister, wherein he positively declares unto us who are, and who are not to be admitted to that Office, and also gives them his Law for the Rule of their Administration, for which they must be accountable to him: all which is clear from Scripture, which proves, that the Office of the civil Magistrate flows from Jesus Christ as Mediator as well as the Gospel-minister, *Deut. xvii. 15. Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose: One from among thy Brethren shalt thou set King over thee; Thou mayst not set a Stranger over thee, which is not thy Brother.* 2 Sam. xxiii. 2, 3. - *The God of Israel said, the Rock of Israel spake to me. He that ruleth over Men must be just, ruling in the Fear of God,* *Deut. xvii. 16 --- 20. Psal. ii. 3. and 9, 10. Acts xvii. 31. Rom. ii. 16. 2 Chron. xix. 6.* All which plainly

plainly relates to, and speaks of Jesus Christ as Mediator, or a God in Christ, which were easy to demonstrate, were it not superfluous after what is said above: For 'tis only in Jesus Christ as Mediator, that he is either *Israel's* God, or *Israel's* Rock, for out of Christ he is justly a consuming Fire to *Israel* as well as others. Agreeable to what is said above, 'tis clear from Scripture, that *Moses* who was the first publick Magistrate that the Church had, received his Commission from Jesus Christ as Mediator, who, as such, is the Angel of the Covenant, *Exod.* iii. 2, 6, 10. compared with *Acts* vii. 30, 34, 35, 38.---*This Moses whom they refused, saying, Who made thee a Ruler and a Judge? The same did God send to be a Ruler and Deliverer by the Hands of the Angel which appeared to him in the Bush.* This is further clear, from *Rom.* xiii. 1. *Let every Soul be subject to the higher Powers, for there is no Power but of God, &c.* If Magistrates be included in the higher Powers here spoke of, then they have their Office and Power from Jesus Christ as Mediator, for all Power in Heaven and in Earth is given unto him, *Matth.* xxviii. 18. All Judgment and Authority, *John* v. 22, 27. but Magistrates are the Powers here spoke of: Therefore, seeing there is no Power in Heaven nor in Earth but what is in the Hand of Jesus Christ as Mediator, they can have their Power and Authority from none but him only. 'Tis absurd to say, we can get a Thing where it is not, and that this Text, *Matth.* xxviii. 18. is spoke of him as Mediator, we believe our Authors themselves will not deny; for if it is not as Mediator that our Lord here speaks, then it is not as Mediator that he has institute a Gospel-ministry; for 'tis plain from the Words, that this is given by our Lord as the Ground and Warrant of the Commission he gives his Disciples, *All Power is given unto me in Heaven and in Earth.* Verse 19. *Go ye therefore and teach all Nations, &c.* But, if all Power be given unto Jesus Christ, consequently the Institution and Constitution of civil Magistrates, as well as Gospel-Ministers must be from him, else Magistrates are no Powers, which is so absurd, we suppose none will alledge it; but if they say, this all Power is not given to him as Mediator, then Gospel Ministers have not their Commission from him as Mediator, for
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this is given as the Foundation and Warrant for their Commission, and so (according to them) Ministry as well as Magistracy, is allenarly by the preceptive Will of God, as the supreme Lord and King of all the World, which we suppose they will not choose to assert. Mr. *Ebenezer Erskine* in his above cited Sermon, on *Psal. ii. 6.* Page 14. shows, that both civil and ecclesiastick Power flows from Jesus Christ as Mediator, the same doth Mr. *Ralph Erskine* in his Sermon formerly cited on *Matth. xxviii. 18.* Page 26. So doth the Author of the *Hind*, 2 Edit. 231, 232, 233. Again, *Verses 4, 6.* Magistrates are called Ministers of God, this is given as a Reason and Motive of our Gospel Obedience to them; but if they are Ministers of an absolute God out of Christ, the Consideration of them as such, may well breed legal Terror and Despair, but can never be a Reason, or Motive of Gospel Obedience. Again, they are said to be Ministers of God to us for good, but if they are Ministers of an absolute God out of Christ, they would be Ministers to us for Destruction and Wrath, for God out of Christ is a consuming Fire to all Mankind Sinners. Likewise, Magistrates are to praise them that do well, but God out of Christ can praise or approve of nothing but what is absolutely perfect according to the Law, as it is a Covenant of Works, neither could Magistrates, if they were the Ministers of an absolute God: Therefore 'tis plain, that Magistrates are properly the Mediator's Ministers of Justice. Again, 'tis plain, that all the Attributes of God are manifested and displayed to the Church and World through and by the Mediator, *Col. ii. 9.* and Magistracy being a glorious Display of the Justice, Holiness, and Faithfulness of God, it can flow to fallen Mankind in no other Chancel but from Christ as Mediator, and thus only have we *the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ*, 2 Cor. iv. 6. *It pleased the Father, that in him should all Fulness dwell*, Col. i. 19. *Yea, all the Fulness of the God-head bodily*, Col. ii. 9. *Matth. xxviii. 18.* *John v. 22, 27.* *Isaiah ix. 6.* the Government is upon his Shoulders, Glory, Honour, and Dominion over all Things, is given unto him. *Heb. ii. 7, 8, 9.* *Philip. ii. 8, 9, 10, 11.* *The Earth is his, and the Fulness thereof*, 1 Cor. x. 26.

x. 26. *The Gold and the Silver is his, Hag. ii. 7, 8, 9.* He upholdeth all Things by the Word of his Power, *Heb. i. 3.* He received Gifts for Men, even for the *Rebellious, Psal. lxxviii. 18.* He hath the *Keys of Hell and Death. Rev. i. 18.* All Things spiritual and temporal are given to him by the Father, *John xvi. 15.* and *iii. 35.* *Matth. xi. 27.* *John xiii. 3.* *Acts x. 36.* *Heb. i. 2.* *John xvii. 2.* *Col. ii. 10.* *1 Pet. iii. 22.* And thus, as a glorious Reward of the Mediator's Obedience, Sufferings and Death, he is by God essentially considered, constitute and appointed the Fountain-head and Store house, Administrator and Dispensator of all Honour, Power, Dominion and Authority, Mercy, Blessings and Privileges to all the Children of Men. We might here adduce many human Authorities confirming what is above proven from Scripture, but, for Brevity's Sake, we shall only instance a few : Dr. *Owen* in his Piece intituled, *The Glory of the Person, Offices and Grace of Christ*, Chap. xi. intituled, *The Recapitulation of all Things in Christ* ; where he holds out and proves at great Length, that, after the Fall, God out of Christ could communicate no Mercies, Blessings nor Privileges to Mankind, nor transact with them, nor preserve the World ; and that the Mediator after the Fall became the Head of the whole Creation, upholds and preserves the whole World, communicates all Blessings, Mercies and Privileges, and all Things spiritual and temporal, *1 Tim. iv. 10.* yea moveth, acteth, ruleth, and governeth the whole Creation, &c. Mr. *Strang* on the Covenants, Chap. vi. Sect. 1. Page 381 — 384. clearly demonstrates what is above said, particularly in Page 385. he says, " It is by the Satisfaction that Christ paid to Law and Justice that the World stands ; for had there not been a Mediator (saith he) the World must have perished under the Weight of the first Transgression ; the Government of the World (saith he) is put in his Hand as Mediator, for it was fit that he that bought the World should rule it," &c. And thus, according to Mr. *Strang*, Christ, in a general and large Sense, is the Saviour of all Men, according as is said, *1 Tim. iv. 10.* *Col. i. 17.* Mr. *John Knox* on *Predestination*, Page 102. asserteth, that " the Light and Reason, that all Men coming into this World
" are

is endow'd with, is by and from Christ Jesus the true
 "Light, *John* i. 9." *Theophilus Gales*, in his *Court of the
 Gentiles*, Part 4. Book 1. Chap. ii. Sect. 2. Page 51---54.
 evidently demonstrates, that what Divines commonly call
 the Light of Nature, or the Remainders or Fragments of
 the Image of God, that all Men, and even Heathens
 have, is vouchsafed to them by, through and from the Me-
 diator, and second Covenant; for all spiritual Life, &c. was
 lost and forfeit entirely by the Fall; and this he asserts to
 be the Judgment of many great Divines, upon *John* i. 9.
 Page 51. Mr. *Hugh Binning*, in his Works, Page 477. Col. 1.
 Sermon 26. on 1 *John* ii. 1, says, "There is one notable Ef-
 fect of the Advocation and Intercession of Jesus Christ,
 "which indeed is common to the World, but particular
 "intended for the Elect, that is, the present Suspension of
 "the Execution of the Curse of the Law, by virtue where-
 "of there is Liberty to offer the Gospel, and call Sinners
 "to Repentance. No Question (saith he) the sparing of the
 "World, the Forbearance and Long-suffering of God to-
 "wards Sinners, is the Result and Fruit of our Lord's In-
 "tercession and Advocation in Heaven; and so even the
 "Elect (saith he) have the Benefit of it before they be-
 "lieve." And what Mr. *Binning* here says, is very agreeable
 to our Lord's own Words, *Luke* xiii. 6, 7, 8, 9. Mr. *Ru-
 therford*, in his Sermon on *Rev.* xxi. 4. &c. saith, Page
 10, 11, 12. That "the very Yeards of the Reprobates are
 "beholden to Christ, and that he bought the World, and
 "bestows all Blessings upon Mankind," &c. Mr. *Boston* on
 the *Covenant*, Page 163, 164. saith, that "Dominion over
 "the very Creatures was lost by the first *Adam*." And
 proveth, from the 8th *Psalms*, That "it is restored again
 "to Man by the second *Adam*," &c. And in Page 197,
 198. he asserts and proves all temporal Things, "from a
 "Rag to a Crown, are given to, and disposed of by the Me-
 "diator to whom he will," &c. From what is above ob-
 served, it is clear, both from Scripture and the Judgment
 of sound and learned Divines, that if Magistracy be a
 Mercy, Blessing or Privilege, it must flow to us only from
 Jesus Christ as Mediator; but Magistracy is a great Bless-
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stitution, viz. the Glory of God and the Good of his Church, and the Titles and Names ascribed to them by the Spirit of God in his Word. *Psaln lxxxii.* 1. they are called *Gods*, *Neh.* ix. 27. they are called *Saviours* and *Fathers*. *Isaiah* xlix. 23. and *Shepherds*. *Psaln lxxviii.* 71, 72. they are called *Ministers of God to us for Good, attending continually on this very Thing.* *Rom.* xiii. 4, 6. they are compared to the Morning-light and fruitful Showers of Rain. *2 Sam.* xxiii. 4. *Job* xxix. 3.

2dly, Magistrates are promised as great Blessings to the Church, therefore must come to us through Jesus Christ as Mediator; for, as such, all the Promises are *Yea* and *Amen* in him, and can come to us no other Way; and that Magistracy is a promised Blessing, is evident from *Isaiah* i. 26. and xlix. 23. *Jer.* xvii. 25. But if our Authors will yet still alledge, that Magistracy flows from an absolute God out of Christ, why may they not upon the same Grounds tell us, that all other Mercies and Privileges come to us in the same Chanel? Is it not a denying the Necessity of the Obedience, Death and Intercession of Jesus Christ, whereby alone all Mercies, Blessings and Privileges are purchased to, and bestowed upon Mankind Sinners, to alledge that any Favour or Privilege can come to any of the fallen Posterity of *Adam* in any other Way?

Again, If Magistracy flows not from Jesus Christ as Mediator, then may we, both in our Prayers and Thanksgivings for this great Blessing, come immediately to God, without employing or eying Jesus Christ as our glorious High Priest, Advocate and Intercessor with the Father; but there is no approaching to God, either in a Way of Supplication or Thanksgiving, but through Jesus Christ as Mediator.

Again, If Magistrates have not their Office and Authority from Jesus Christ as Mediator, then are they not accountable to him for the same; but they are accountable to, and must be judged by him, as well as Gospel-Ministers, which is clear from *John* v. 22, 27. *Acts* xvii. 31. &c. therefore they have their Office and Authority from him. From all which it is abundantly clear from Scripture and Reason, as well as the Judgment of sound and learned Divines, that the Office of Magistracy is derived from Jesus Christ as Mediator, in the very same Way that

that all other Mercies, Blessings and Privileges are. And in so far as the Office of Magistracy is institute for, and subordinate to the Advancement of the Glory and Kingdom of Jesus Christ, and Destruction of Satan's Kingdom, it may be justly called an evangelick Office: But it doth not at all follow, (as they falsely, and without any Shadow of Reason or Proof, alledge) that it is therefore an erastian Office. What do they mean by drawing such a strange and foreign Consequence? Are all evangelical Offices erastian? Will it follow by any Rule, either from Scripture, or Reason, that, because Jesus Christ, as Mediator, hath a Power to order civil and ecclesiastick Matters, that therefore all who have any Office or Authority from him have the same Power? How weak and absurd is such Reasoning, and derogatory to the infinite Wisdom and Power of Jesus Christ as Mediator? If this Argument is good, If because civil Magistrates have their Office from Jesus Christ as Mediator, they have therefore a Power to manage Ecclesiastick and Church Affairs, by a Parity of Reason it follows, that, because Gospel-Ministers have their Office from Jesus Christ as Mediator, they have therefore a Power to manage and govern as such in civil and State Affairs: But how absurd and groundless is such Reasoning? Have earthly Kings a Power to institute Officers of different Kinds, and to appoint them their proper Limits and Boundaries which they may not transgress, and in the Exercise whereof they may not encroach upon one another, such as, Admirals, and Generals, &c. And hath not Jesus Christ, as Mediator, the glorious King of Zion, *who hath all Power in Heaven and in Earth given unto him*, without Exception or Limitation, (comprehending civil as well as ecclesiastick Power) much more a Power to institute and appoint Officers of different Kinds, both civil and ecclesiastick, for the Advancement of his own Glory and Kingdom, and the Good of his Church and People, appointing them their proper Limits and Boundaries which they may not transgress, and in the Exercise whereof they may not encroach upon one another, without being therefore charged with Erastianism? If our Authors have no other or better Argument against the Office of the Magistrate's being erastian than this, they must yield up the

Cause to Erastians; for 'tis undeniably evident, from the Scriptures above-cited, that if the civil Magistrate hath any Power on Earth (which he certainly hath, and which we suppose themselves will not get denied) then he hath it only from Jesus Christ as Mediator, for *all Power in Heaven and in Earth is given unto him as Mediator*, all Judgment and Authority, &c. *Matth. xxviii. 18. John v. 22, 27. Acts xvii. 31. &c.* But, tho' the civil Magistrate as well as the Gospel-Minister hath his Office and Authority from Jesus Christ as Mediator, it is abundantly plain from Scripture, that it is not an erastian Office, the great Instituter thereof, who hath all Power, both civil and ecclesiastick, in his Hand; hath set Bounds to the civil Magistrate as well as the Gospel-Minister, that they may not, under any Pretence, pass over: And therefore, for any to alledge, that, because both these Offices are derived from Jesus Christ, as Mediator, that therefore they must be intermixed and confounded together, is highly derogatory from, and injurious to the Glory of Jesus Christ as Mediator, and casts a high Reflection upon his infinite Power and Wisdom, seeing 'tis a Denying him that Power, which we see is even exercised by weak and finite Creatures like ourselves, who can have no just Power but what is derived from him. *In whom all the Fulness of the Godhead dwells bodily, and has all Power in Heaven and in Earth given unto him, Matth. xxviii. 18. Isa. xxxiii. 22.* and is as much as to say, that he cannot institute two distinct co-ordinate Jurisdictions, and ordain Officers competent for both, with such Limitations and Boundaries, as are sufficient to hinder them to invade or encroach upon one another's Jurisdictions; which, to insinuate, favours too much of Blasphemy, seeing 'tis evidently a saying that he hath less Power in his own House, as a Son, than *Moses* had as a Servant; which yet is the native and necessary Consequence of what they here assert: For what absolute Necessity can there be, that the Magistrate's Office must be erastian, because 'tis derived from Jesus Christ as Mediator, if the Defect lies not in his Power and Wisdom to prevent it; but, tho' we affirm, as is proven above, that Magistrates derive their Office and Authority from Jesus Christ, as Mediator, no less than Ministers do, yet hereby there is not the

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least Warrant or Foundation laid for their encroaching upon one another's Jurisdictions, no more than a Deacon or Ruling-Elder may intrude upon, or usurp the Office of the Ministry, because they, as well as the Minister derive their Office from Jesus Christ as Mediator. No, no such Pretence will warrant the one more than the other; for Jesus Christ hath by his royal Law appointed every Man his Station, and if they presume to go out of it under any Pretence whatever, they are Criminals, and must be liable to the Sanction of his holy Law; the King upon the Throne is not excepted therefrom, more than the Beggar on the Dunghill. And by the Mediator's Law 'tis not only criminal for the Magistrate to intrude into, or encroach upon the ecclesiastick Jurisdiction or Ministerial Office, to the Forfeiture of his Crown and Excommunication, but also of his Life, which indeed is the only true and unanswerable Argument against Erastianism, (and not what our Authors, without any Shadow of either Scripture or Reason, do falsely alledge) which is undeniably evident from 1 Sam. xiii. 9 — 14. 2 Chron. xxvi. 16, 17, 18, 19, 20, 21. 1 Chron. xiii. 9, 10. 2 Sam. vi. 6, 7. Numb. i. 51. and iii. 10. and xvii. 6 — 13. &c. and as Mr. John Knox saith in his Conference with *Lithington*, that not only the whole, but even a Part of the People may execute God's Judgments on Magistrates, not as such, but as Delinquents, &c. See his History, Page 420. See also *Hind let loose*, Page 48, 49, 53, 460, 461. *Lex Rex*, Quest. 44. Sect. 15. Page 461. *Jus Populi*, Chap. iii. Page 56. *Knox's History*, 425, 426. As to what our Authors add here, *viz.* "But in Opposition thereto, the Kingdom of Christ is not of this World," there is not the least Grain of Opposition in these Words of our Saviour's to what is above asserted by us, and proved from Scripture, for our Lord saith not, *my Kingdom is not in this World*. No, for both his invisible Kingdom in the Hearts of his People, and his visible Kingdom in his militant Church are in the World, in both which he exercises a special Dominion. Neither doth he say, *The World is not my Kingdom*. No; for the whole World is his general Kingdom given to him as Mediator, which is undeniably evident from, *Psal.* xlvii. 2, 3, 5, 6, 7, 8, 9, and cx. 1, 2, 5, 6, 7. and iii. 6, 8, 9, 10, 12.

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Matth. xxviii. 18. *Phil.* ii. 9, 10, 11. *Eph.* i. 21, 22. *John* xvii. 2. *Rev.* xvii. 14. *1 Tim.* vi. 15, &c. See Mr. David Dickson and Pool on *Psal.* xlvii. and ex. 1, 2, 5, 6, 7. and ii. 8, 9, 10, 12. Doct^r Owen in that Chapter of his Book above-cited, Mr. Strang above-cited, Mr. John Brown upon the *Life of Faith*, printed at Edinburgh 1716. Page 143. second Part of the Book. Mr. John Brown on Prayer, First Edition, Page 269, 270. Mr. Patrick Gillespie's Ark of the Covenant, &c. Part 2. Chap. 9. and Page 162, 163, 259. Mr. Rutherford's *Peaceable Plea*, Page 402. Mr. Boston on the Covenant, Page 221, 222. Mr. Ebenezer Erskine in his Sermons on *Psal.* ii. 6. Page 22, 23, 33, 34, 35, 36, 37. Mr. Ralph Erskine in his Sermon on *Matth.* xxviii. 18. Page 14, 16, 17. &c. Mr. Moncreiff in his Sermon intituled, *The Glory of Immanuel's Land*, Page 21. *The Shorter Catechism*, Quest. 26. Mr. John Withison's Explication of it, *Larger Catechism*, Quest. 45. Mr. Fraser of Brae is full and clear on this Point, in his second Part of the *Life of Faith*, in Manuscript. We might on this Head adduce much more, both from Scripture and human Authorities, but the above sufficiently prove what we have asserted on this Head. The plain Meaning therefore of these Words, viz. *My Kingdom is not of this World*, plainly holds forth to us, that though Jesus Christ as Mediator hath his special and particular Kingdom in the World, and hath the World and all Things in it under his Government, for the Manifestation and Advancement of his own Glory and the Good of his Church, which is his special and particular Kingdom, *Ephes.* i. 22. *Psal.* viii. 6. *1 Cor.* xv. 27. yet this his Kingdom, either special, particular, or more general, is not of this World, it is not of, from, nor by Men, in that Way that the Kings of the Earth have their Kingdoms, Power and Authority conveyed to them; it has no Dependence upon the World, it is of a far higher Extract, being immediately derived from God, *Psal.* ii. 6, 7, 8. *Matth.* xii. 18. *John* vi. 27. and therefore could not be at all in the least infringed or shaken by any Thing that poor Mortals could do against him or his Kingdom, yea Death itself could not at all divest him of his Kingdom, as it doth to all other Kings;

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Kings ; neither was our glorious *Messiah* to reign upon an earthly Throne, as the Kings of the Earth do, as the *Jews*, and even those who professed to believe that he was the true *Messiah*, once too fondly imagined, *John* vi. 14, 15. In this Sense his Kingdom is not of this World ; For if it were (saith he) then would my Servants fight that I should not be delivered unto the *Jews* ; because, if it had been so of this World, his being delivered to the *Jews*, and being put to Death, would divested him of his Kingdom ; and therefore his Servants behoved even then to fight for the Defence of his Kingdom ; but seeing it was not so, and that his Kingdom could not be in the least touched or shaken by any Thing that Men or Devils could do against him ; yea, Death itself could not divest him of his Kingdom ; but, upon the contrary, by submitting to Death, and laying down his Life, he purchased and established his mediatory Kingdom, *Phil.* ii. 8---11. *Psal.* cx. *Isaiah* liii. &c. and, according to the determinate Counsel of God, and that the Scriptures might be fulfilled, it was absolutely necessary that he should lay down his Life, *Acts* iii. 18. and iv. 27, 28. and ii. 23. *Matth.* xxvi. 54. *Luke* xxii. 37. And as there was no need for his Servants then fighting, for maintaing him in the Possession of his Kingdom, seeing he had it immediately from God the Father ; so nothing, that Men, Death or Devils could do, could deprive him of it ; which is plain from the latter Clause of this Verse, *But now is my Kingdom not from hence*, which is the same with, and has a plain Relation to the former Clause of the Verse, *My Kingdom is not of this World* ; and therefore, as his Kingdom is not from hence, it is out of the Reach of Devils, Men or Death itself, to deprive him of it ; and there was also an absolute Necessity, that, as Jesus Christ as Meditor, was to give a complete Satisfaction to the Justice of God, by suffering Death in the Name and Room of Mankind Sinners, that therefore he should not then be delivered from the *Jews* ; and therefore also his Servants were not then to fight or attempt to deliver him from the *Jews*, or defend him from being delivered unto them : And as our glorious Lord here plainly asserts his mediatorial Kingdom, so he also declares it

not to be of this World ; for he saith, *My Kingdom is not of this World* ;

is of a far higher Original and Extract than the Kingdoms of this World, as it is not from hence, but immediately from God essentially considered, who has set him as his *King upon his holy Hill of Zion*, and hath also *given the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession, and hath put all Things under his Feet, and given him to be Head over all Things to the Church, &c.*

Psal. ii. 6, 8. Eph. i. 22. Matth. xxviii. 18. John v. 22, 27. From all which it is abundantly plain, that there is no Opposition in this Text to the Magistrate's Office and Authority being derived from Jesus Christ as Mediator; and the above Sense of these Words above cited, *John xviii. 36.* is not only clearly deduced from the Text, but is also very agreeable to the Analogy of Faith through the whole Tenor of Scripture; but our Authors seem to have the same Sense of this Text with *Independents*, and so they would make People believe, that Magistracy is a carnal, worldly, profane Thing, that belongs to the World as such, and is not, as well as all other Ordinances, immediately given to the Church; but it is clear from Scripture, that the holy and divine Ordinance of Magistracy, as well as all other Ordinances of divine Institution, is given immediately to the Church, and not to the World, *Psal. cxlvii. 19, 20. and cxlix. 4.-----9. Isaiah xlix. 23. &c.*

2dly, Magistracy is the Subject of a Promise, and therefore belongs only immediately to the Church, for the World are *Strangers to the Covenants of Promise, and Aliens from the Common-wealth of Israel, Eph. ii. 12.* And this Promise of Magistracy is made and given first to the glorious Head of the Church, *Psal. ii. 6-----12. and cx. 1, 2, 5, 6, 7. John v. 22, 27. Exod. xxiii. 20,-----23. Isa. ix. 6. and xxii. 21-----23.* and by him given to his mystical Body, the true visible Church, *who keep the Commandments of God, and have the Testimony of Jesus Christ, holding the Word of Christ's Patience, and overcoming by the Blood of the Lamb, and the Word of their Testimony, not losing their Lives unto the Death, Rev. ii. 26, 27. and xii. 5, 6, 7, 8, 11, 17. and xviii. 4, 5, 6. xx. 4. Cor. vi. 1--7. Dan. vii. 27.* As to our Reformers calling the Magistrate, the civil Magistrate, it is evident, that they intended no

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more by it but to distinguish them from the Office of the Ministry, which is more immediately spiritual; and in this Sense, though *Israel* was a peculiar People and holy, and the Temple all holy, yet, comparatively, but common or civil, when considered with the Holy of Holies, and the Priests and *Levites*; and in their distinguishing betwixt Church and State it is plain, that all they intended by that was to distinguish betwixt the Church's ecclesiastick and civil Jurisdictions, the State being the Representatives of the covenanted Nation, or Church of *Scotland*, in her civil Policy or magistratical Authority, as the Ministers and Elders are the Representatives of the covenanted Nation, or Church of *Scotland*, in her ecclesiastick Policy, or ministerial Authority. That our Reformers intended no more from these Expressions, will appear from what is observed in the Introduction, concerning both the Principles and Practice of our Reformers, as also from the *Geneva* Confession, which is adopted by the Church of *Scotland*, wherein, when giving the Marks of the true Church, they say, "and besides this ecclesiastick Discipline, we acknowledge to belong to the Church, a politick Magistrate, defending the Good, and punishing the Evil, &c." See Collection of Confessions, 2 Edit. Page 21. And what was the Judgment of our late Martyrs concerning this Point, may be seen in the *Queensferry* Covenant, *Rutherglen* and *Lanark* Declarations, and *Torwood* Excommunication, but especially the *Sanguhar* Declaration. See *Mystery of Magistracy*, 2d Edit. Page 110. What is more contained in this 88. Page, and to the Middle of Page 89. is sufficiently answered above.

And to what they say in the Foot of Page 89. anent the primitive Christians;

1st. The Example of Christians, as they are not infallible, can prove nothing, but so far as 'tis agreeable to, and consistent with the Precept, which is the only unerring Rule; but 'tis undeniably proved from Scripture, that nothing was due to such idolatrous, murdering, blasphemous, tyrannical Usurpers by the Precept, but Contempt, Rejection and Death, which was also exemplified in Practice, 2 *Chron.* xxiii. 15, 21. *Psal.* xv. 4. and xl. 4. *Prov.*

xxix. 27. 2 *Kings* iii. 13. 14. *Hof.* viii. 4. *Ezek.* xliii. 7, 8. 9. &c. We therefore ask them: Whether Examples that are agreeable to, and consistent with the Precept, or those that are contrary to the Precept, ought to be imitate by us? We suppose even themselves will be obliged to agree to the former; and therefore, consequently, what they alledge from the Example of primitive Christians or Fathers, though it were true, goes for nothing; seeing, as is proved above, 'tis contrary to the Precept, and consequently must also be contrary to all approv'd Examples. But,

2dly, The Example of the primitive Christians has been as much urg'd against the Principle of defensive Arms, as against throwing off Tyrants and Usurpers, and yet our Authors notwithstanding profess to espouse the Principle of defensive Arms. But,

3dly, Tho' indeed 'tis most difficult, if not simply impossible, to attain a certain Information of what was the Practice of the Generality of the primitive Christians for the first three hundred Years, and much more so of the Practice of every Individual of them, to the then Usurpers and Tyrants, at such a vast Distance of Time, considering the great Shipwreck and Mal-treatment the genuine Histories of these Times have met with, as all Historians agree that write about these Times, and yet notwithstanding we want not some Examples of their disowning Tyrants and Usurpers, as may be seen in *Hind let loose*, Page 338. *Fox's* History of the ten Persecutions.

4thly, Let the approv'd Examples adduced above from Scripture, of throwing off Tyrants and Usurpers, be considered, together with the Example of the *Maccabees* disowning *Antiochus*, even while (what they call) the *Primores Regni*, and the politick Body, and almost the whole Nation of the *Jews* was owning him, (see the first Book of the *Maccabees*, and also the Example of many particular Nations, Cities and People in *Europe*; and *Scotland*, *England* and *Ireland* among the rest, throwing off the Authority of the *Roman Emperor*); while, at the same Time, the far greater Part of his Subjects was owning and sustaining his Authority; as also, the many approv'd Examples to be seen in the Book of *Judges*, of rejecting Tyrants and Usurpers, while, at the same Time, they

they were acknowledged by the far greater Part of their Subjects. Many other Examples to this Purpose from History and Scripture are adduced by the Author of the *Hind let loose* Page 332—337. and 452—462. If these approved Examples be duly considered, together with the Examples found in our own Land, mentioned in the Introduction, they will much more than counterbalance any Thing that can be alledged from the Practice of the primitive Christians or Fathers, &c. to the contrary.

As to what they say, *Page* 90, 91, 92. concerning the several Confessions there cited;

1st, What is observed above, together with what is contained in the 20. Art. of our *Scots* Confession of Faith, *August* 1560. is a sufficient Answer to what they alledge, tho' the Conclusions they draw from the said Confessions were just. In the Article above cited, our Reformers say, '—
' So, without just Examination, dare we not receive what-
' soever is obtruded unto Men, under the Name of gene-
' ral Counsels: For plain it is, as they were Men, so have
' some of them manifestly erred, and that in Matters of
' great Weight and Importance, *Gal.* ii. 11—14. So far
' then as the Counsel proveth the Determination and Com-
' mandment that it giveth by the plain Word of God, so
' soon do we reverence and embrace the same: But if
' Men, under the Name of Counsel, pretend to forge unto
' us new Articles of our Faith, or to make Constitutions
' repugning to the Word of God; then utterly we must re-
' fuse the same, as the Doctrine of Devils, which draweth
' our Souls from the Voice of our only God, to follow the
' Doctrines and Constitutions of Men, *1 Tim.* iv. 1, 2, 3—
— See also *Westminster* Confession. Chap. 31. Art. 3-
and 4. 'Which Decrees and Determinations, if consonant to
' the Word of God, are to be received with Reverence and
' Submission,' &c. Art. 4. 'All Synods and Counsels, since
' the Apostles Times, whether general or particular, may
' err, and many have erred: Therefore they are not to
' be made the Rule of Faith or Practice, but to be used as a
' Help in both, *Eph.* ii. 20. *Acts* xvii. 11. *1 Cor.* ii. 5
' *2 Cor.* i. 24." All which plainly homologate and con-
firm what we have said above, viz. that the Example or

Commandments even of the best of Men, primitive Christians or Fathers, yea, even of general Counsels, are not binding upon, nor to be imitated by us, but so far only as they are agreeable to, and consistent with Scripture Precept, and, if contrary thereto are to be rejected by us as the Doctrine of Devils. But what our Authors alledge from these *Confessions*, viz. That all who are set up and acknowledged by the Consent of the civil Society, though not only void of scriptural and covenant Qualifications, but possessed of the opposite Vices, be they never so wicked, idolatrous, adulterous, blasphemous, murdering Usurpers, not only of the Office of Magistracy, but of the Throne, Crown, and royal Privileges of Jesus Christ Zion's glorious King, Contemners of his Authority, by dispensing with his holy Law, and substituting their own corrupt Inventions in Room thereof, thereby setting themselves in the Temple of God, and exalting themselves above all that is called God, which is the very Character whereby Antichrist is described to us, *Dan. vii. 25.* and *xi. 36.* *2 Thef. ii. 4.* yet they affirm, that such blasphemous Monsters of Wickedness, notwithstanding, must have that Honour and Subjection, &c. that is due to the most faithful, lawful and righteous Magistrates, whereas it is abundantly and undeniably evident from manifold express and positive Precepts above cited, (which were superfluous here again to returne) that such blasphemous, idolatrous Murderers have not a Right to live upon the Earth, and therefore can have no Title or Claim to that Love, Fear, Honour, Subjection and Reverence that is due to a lawful Magistrate, but an undisputable Right and Title to Contempt, Rejection, Detestation and Abhorrence, yea Death itself, from all such as fear the Lord, and study to approve themselves unto him, and seek more the Advancement of his Glory and Kingdom, than to please such corrupt and wicked Men. Which is also clear from our *Confessions of Faith* formerly cited, the Sum of the First Book of Discipline, Art. 9 and 10. "Committers of horrible Crimes worthy of Death, if the civil Sword spare them, they should be holden as dead to us, and cursed in their Facts." And what they held to be horrible Crimes, is evident from the Order of Excommunication, printed at *Edinburgh* 1571.

Page 29. of that Book, where they declare Murderers, Adulterers, Sorcerers, Witches, Conjurers, Charmers, and Givers of Drinks to destroy Children, and open Blasphemers, as, if any renounce God, deny the Truth and Authority of his holy Word, railing against his blessed Sacraments, to be Persons worthy of Death by the Law of God, &c. See also the 20th Article of the First Book of Discipline, and Art. 10. "Committers of Adultery should not be overseen by the Kirk, albeit the civil Sword oversee them, but should be esteemed as dead," &c. And our *Scots Confession*, Art. 11. saith, "Whom we avow to be the *Messiahs* promised, the only Head of his Kirk, our just Law-giver, our only High Priest, Advocate and Mediator, *Isaiah vii. 14. Ephes. i. 22. Col. i. 18. Heb. ix. 11, 15. and x. 21. 1 John ii. 1. 1 Tim. ii. 5.* In which Honours and Offices, if Man or Angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our Sovereign and Supreme Governor Jesus Christ." From all which it is self-evident; that the antisciptural Scheme, maintained by our Authors ancient civil Government, is positively condemned by, and diametrically opposite to, the Principles maintained and declared to us by our Reformers in these *Confessions of Faith*, as well as it is condemned by, and diametrically opposite to, Scripture-precepts, and all approved Examples agreeable to the same; and therefore, though all the civil Societies in the World should agree to, and approve of it, it can be no Argument in Favour thereof; yea, though they could adduce not only the Example of Men, but Angels, it could be of no Avail, while it is so expressly condemned by the Law of God, that is the only and unerring Rule, *Isaiah viii. 20. To the Law and to the Testimony: if they speak not according to this Word, it is because there is no Light in them.* And the Apostle saith *If I, or an Angel from Heaven, preach another Doctrine, let him be accursed.* But,

2^{ly}, Though they industriously cull out such Parts of these *Confessions*, as they think most favourable to their corrupt Scheme, concealing other Parts that are utterly inconsistent with, and diametrically opposite thereto, which is evident from those Passages now cited by us, both from our

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Westminster and *Scots Confessions*, as well as the *Geneva Confession*, where they say, "The Defence of Christ's Church appertaineth to the Christian Magistrates, against all Idolaters and Heriticks, as Papists, Anabaptists, with such like Limbs of Antichrist, to root out all Doctrines of Devils and Men," &c. So that, when taken in Connection, and complexly considered, they will find that the Principles, maintained by our Reformers, are so far from justifying their Scheme, that it is thereby condemned as the Doctrine of Devils, which draweth our Souls from the Voice of our only God, to follow the Doctrines and Constitutions of Men; and therefore must be refused by us, seeing it is evidently repugnant to the Word of God.

As to the 4th Article of the 23d Chapter of the *Westminster Confession*, as it is utterly inconsistent, both with the scriptural Institution of Magistracy, and our Covenants, and the Acts and Laws establishing the same, it therefore comes in amongst these new Articles of Faith that are repugnant to the Word of God, which our Reformers declare, in our *Scots Confession* above-cited. we are bound to refuse as the Doctrine of Devils: For, according to Scripture, no Infidel, or one who differs from the true Religion, can be a lawful Magistrate, which is plain from *Deut. xvii. 15-----20. 2 Sam. xxiii. 2, 3, 4. 1 Cor. vi. 1-----7. Joel ii. 17*. But as this is fully proved above, it were superfluous to insist upon it further here. We grant indeed, that Infidelity, &c. in the People, cannot make void the just Authority of a lawful Magistrate, nor free them from their due Obedience to him, *Deut. xiii.* but this proves nothing of what our Authors here plead for; for, both according to the Word of God and our Covenants, no Infidel, or one that differs from the true Religion, can have any just or legal Authority: It is therefore absurd, and a begging the Question in Debate, to say Infidelity, &c. doth not make void their just and legal Authority, seeing none such can have any just or legal Authority to make void, which is clear from the Solemn League,

1st. It is adduced in the Preamble, as one of the Reasons of entering into this Covenant, "And calling to Mind the treacherous and bloody Plots, Conspiracies, Attempts
"and

"and Practices of the Enemies of God, against the true Religion," &c. Whence it is plain, that, as all Infidels, and such as differ from the true Religion, are both Enemies to God and the true Religion, seeing it was one main End of our Reformers entring into this Covenant, to oppose such; it is absurd to alledge it could be consistent with the great Ends of this Covenant, to own such as lawful Magistrates, or to put the Helm of the Government in the Hands of such as were Infidels, and so could not but be Enemies both to God and Religion: To say so, is a fathering a manifest Absurdity and Contradiction, both on our Reformers and this solemn Covenant.

2^{dly}, This were inconsistent with the 1st Article of this Covenant, viz. "That we shall sincerely, really and constantly endeavour the Preservation of the reformed Religion," &c. Were it not utterly inconsistent, with a sincere endeavouring to preserve the reformed Religion, &c. to commit the Government of this covenanted Nation to a known Infidel and Enemy thereof? Or to own such as a lawful Ruler? And much more so to a sworn Enemy of the reformed Religion, which yet our Authors now plead for as lawful.

3^{dly}, It is evidently inconsistent with the 2^d. Art. "That we shall in like Manner, without respect of Persons, endeavour the Extirpation of Popery, Prelacy, &c. and whatsoever shall be found contrary to sound Doctrine and the Power of Godliness," &c. But, is it not utterly inconsistent with endeavouring sincerely to extirpate Popery and Prelacy, and whatsoever is contrary to sound Doctrine and the Power of Godliness, for a Papist, Prelate, or Infidel, and Enemy to sound Doctrine and the Power of Godliness, to be set up or owned as a lawful Magistrate? Sure this would rather look like a sincere Endeavour to promote, than to extirpate Popery, Prelacy and Infidelity, which is most absurd and injurious to alledge, either upon our Reformers or this solemn Covenant. See this clearly demonstrate by the General Assembly, in their Declaration concerning the Dangers of Religion, &c. July 31. 1648. and in their reasonable and necessary Warning, July 27. 1649.

4^{thly}, This

4thly, This also is inconsistent with the 3d. Art. "We shall with the same Sincerity — endeavour — to preserve the Rights and Privileges of the Parliament, and the Liberties of the Kingdoms, and to preserve and defend the King's Majesty's Person and Authority, in the Preservation and Defence of the true Religion." For, as the Propagation and Defence of the true Religion, is one of the most valuable Liberties of the Kingdoms, so, it were utterly inconsistent herewith, to commit the Government of the Kingdoms to an Infidel, and Enemy to the reformed Religion: And to swear to defend the King in the Preservation and Defence of the true Religion, who were an Infidel and Enemy to the true Religion, which could not but render him incapable to do any Thing from a right Principle in Favour thereof; but, contrary, would prompt him to take all convenient Opportunities he could find to subvert the same, were no less than a solemn Mocking of God; and much more so is it with Reference to one, who is sworn to maintain Prelacy, in Opposition to the reformed Religion, which yet our Authors do; for there is no material Difference betwixt endeavouring their Preservation, and swearing to do it, for if 'tis lawful to do it, 'tis likewise lawful to swear to do it.

5thly, It is inconsistent with the 4th. Art. "We shall also with all Faithfulness endeavour the Discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindring the Reformation of Religion, — that they may be brought to publick Trial, and receive condign Punishment." According to this 'tis undeniable, that if the King be an Infidel, or malignant Enemy to the reformed Religion, if he is a Papist, or sworn to support Prelacy, he must be brought to publick Trial, and receive condign Punishment: For, according to the 2d. Art. they are to extirpate all such, without respect to Persons; and here 'tis plain also, that that deceitful Shift is clearly taken off, viz. of extirpating only the Principle without touching the Person; for here in this 4th. Art. 'tis plain, that 'tis the Person that's to be brought to condign Punishment, on Account of his malignant Principles.

6thly, 'Tis

6thly, 'Tis inconsistent also with the 5th. Art. "We shall-----endeavour that they (*viz.* these Kingdoms), may remain conjoined in a firm Peace and Union to all Posterity, and that Justice may be done upon the wilful Opposers thereof." But, to commit the Government of these Kingdoms to an Infidel, or one that differs from, or is an Enemy to the true reformed Religion, is utterly inconsistent with such an Endeavour; but, on the contrary, is the most ready Way that could be taken to break up all Peace and Union, upon a scriptural and covenanted Footing, which fatal Experience doth now most convincingly and sensibly teach us, and which we can never expect to enjoy again, so long as an Infidel, or one that differs from the true Religion, possesseth the Throne of these Kingdoms, who cannot, while such, but be wilful Opposers thereof.

7thly, It is also inconsistent with the 8th. Art. "We shall also, according to our Places and Callings, in this common Cause of Religion, Liberty and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof." Whence 'tis evident, that the King behoved to be one who was engaged in this common Cause, and who had entered into this League and Covenant, and so could not be a known Infidel, or one that differed from the true Religion here covenanted to be maintained, but behoved to be a Protector thereof, else they were not bound to assist and defend him, for 'tis only such, that by this Covenant as well as the Word of God, that they or we are bound to assist and defend; and so soon as the King refuseth to maintain and pursue the Ends of this Covenant, and turns a wilful Opposer thereof, they and we, were and are, according to our Places and Callings, obliged by all the Articles of this Covenant, particularly the 2d. and 4th. Articles, to bring him and all such to publick Trial, that they may receive condign Punishment, as the Degree of their Offences shall require or deserve, as Hinderers of the Reformation of Religion, and as wilful Opposers of the covenanted Peace and Union of these Kingdoms, contrary to this League and Covenant. See *Hind let loose*, 2d. Edit. P. 423, 424, 425, 426. *The serious Enquiry into the Burgess-Oath*, P. 77, 78, 79.

8thly. 'Tis likewise contrary to, and inconsistent with the Conclusion of this Covenant, wherein they say, " We profess and declare before God and the World, our unfeigned Desire to be humbled-----that we have not laboured for the Purity and Power thereof, (*viz.* the Gospel),-----and our true and unfeigned Purpose, Desire and Endeavour for ourselves and all others, under our Power and Charge, both in publick and in private, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation, that the Lord may turn away his Wrath and heavy Indignation, and establish these Churches and Kingdoms in Truth and Peace," &c. All which is evidently opposite to, and utterly inconsistent with committing the Government to, or continuing it in the Hands of an Infidel, or one that differs from the true Religion; for to do so, hath a native and necessary Tendency to corrupt and destroy both the Purity and Power of the Gospel, which, in the righteous Judgment of God, long and sad Experience hath now taught us, and is so far from being an endeavouring for ourselves and all others under our Power and Charge both in publick and in private, to amend our Lives, and go before one another in the Example of a real Reformation; that, upon the contrary, to do so, were to endeavour to corrupt our own Lives, and the Lives of all others under our Power and Charge, both in publick and private, and a going before one another in the Example of a real Apostasy and Defection from God, and the Reformation so solemnly sworn to be maintained in this Covenant; which is undeniably evident from the History of the Church and Nation of the *Jews*, as well as the Experience of our own Land, both formerly and now, to any who will consider the Scripture; whenever a King arose who did that which was evil in the Sight of the Lord, (which is the Character of wicked Kings in Scripture) then both Church and State went on in a Course of Apostasy from, and Rebellion against God; and, upon the other Hand, whenever a King arose, who did that which was right in the Sight of the Lord, (which is the Character of religious Kings) then both Church and State presently set about Reformation. But not one Instance can be

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adduced of national Reformation being carried on according to the Law of God during the Reign of any wicked King, or Infidel, or one that differed from the true Religion; nor can it be expected, till such infidel and wicked Kings be either reformed or rejected, and cast off, *Prov. xxix. 2, 4. Psal. xii. 8. &c.* From all which it is undeniably evident, that this 4th Article of the 23d Chapter of the *Westminster Confession*, is diametrically opposite to, and utterly inconsistent, both with the Word of God and our solemn Covenants, and therefore, agreeable to our *Scots Confession of Faith* above cited, ought to be rejected and refused as a new Article of Faith intruded upon us, contrary and repugnant to the Word of God and our Covenants, and the Acts and Laws establishing the same. See the *Coronation-Oath*, *James VI. Parl. 1.* "Because the Increase of Virtue, and supressing of
 " Idolatry, craves, that the Prince and the People be of one
 " perfect Religion, &c. *James VI. Parl. 1. Cap. 9.* The King's
 " Grace, with Advice of my Lord Regent and three Estates of
 " this present Parliament, Statutes and ordains, that no Man-
 " ner of Person nor Persons, be received in any Times hereaf-
 " ter to bear publick Office----within this Realm, but such as
 " profess the Purity of Religion and Doctrine, now presently
 " established, &c. *Charles. I. and II. Parl. 2. Session. 2. Act*
 " 15. The Estates of Parliament, judging it necessary, that the
 " Prince and the People be of one perfect Religion, appoint-
 " eth, that all Kings and Princes, who shall reign or bear
 " Rule over this Realm, shall at their Coronation, or Re-
 " ceipt of their princely Authority, solemnly swear to observe
 " in their own Persons, and to preserve the Religion as it
 " is presently established and professed,-----that before the
 " King's Majesty, who now is, or any of his Successors
 " shall be admitted to the Exercise of his royal Power,
 " he shall by and attour the foresaid Oath, assure and declare by
 " his solemn Oath, under his Hand and Seal, his Allowance
 " of the national Covenant, and of the solemn League and
 " Covenant, and Obligation to prosecute the Ends thereof
 " in his Station and Calling;-----and that he shall observe
 " these in his own Practice and Family, and that he shall
 " never make Opposition to any of these, or endeavour any
 " Change thereof,---all which they (*viz.* the Estates of Parlia-

"tent), and themselves bound to prosecute and resolve not
 "to recede therefrom, but to see the same really performed.
 "Likeas, the Estates of Parliament discharges all the Lieg-
 "es and Subjects of this Kingdom, to procure or receive
 "from his Majesty any Commissions, Patents, Honours
 "Offices or Gifts whatsoever, until his Majesty give Sa-
 "tisfaction, as said is, under the Pain of being censured in
 "their Persons and Estates, as the Parliament or any having
 "Power from them, shall judge fitting," &c. *Charles. I. and*
II. Parliament. 2. Sess. 2. Act 26. at Edinburgh, Fe-
bruary 17. 1649. "The Estates of Parliament taking in-
 "to their Consideration, that the Lord our God requires,
 "that such as bear Charge amongst his People, should be
 "able Men, fearing God, hating Covetousness, and dealing
 "truly, and that many of the Evils of Sin and Punishment
 "under which the Land grope, have come to pass, be-
 "cause hitherto this hath not been sufficiently provided and
 "cared for,----do therefore statute and ordain, that no Per-
 "son that is malignant and disaffected to the present Work
 "of Reformation and Covenants, and against whom there
 "is just Cause of Exception, or just Ground of Jealousy,
 "because of their Disaffection, nor any Person given to
 "Drunkennes, Sweating, Uncleanliness or any other scanda-
 "lous Offence, shall hereafter be chosen to be a Judge, or
 "any Office of Estate, or Magistrate, or Counsellor in
 "Burghs, Clerks, or Deacons of Crafts, or any Officer of
 "any Army belonging to this Kingdom, or employed in
 "any Place of publick Power and Trust, within this King-
 "dom; and that all such as shall be chosen to be Judges,
 "&c. or employed in any Place of Power and Trust in
 "this Kingdom, shall not only be able Men, but also shall
 "be Men of known Affections unto, and of approved Fi-
 "delity and Integrity in, the Cause of God, and of a
 "blameless and Christian Conversation. And it is statute
 "and ordained, that if any Malignant, or scandalous Per-
 "son shall be chosen to be Judges, Officers, or employed
 "in any of the Places aforesaid, or other Places of Power
 "and Trust, or, if after they being called to be Judges,
 "Officers, and employed in Places of Power and Trust,
 "they shall make Defection to the Malignancy, as is afore-
 "said

" said, or give themselves to scandalous Offences, one or
 " more; that this Malignancy and Profanity conjunctly, or
 " either of them severally, being proved against them,
 " shall be a sufficient Cause to the Parliament of this King-
 " dom, or any having Power from them for that Effect, to
 " keep back, remove or suspend these Persons from the
 " Places of Power and Trust, to which they are called, or in
 " which they are employed, &c." The Coronation Oath of
 Scotland, as it was subscribed by *Charles II.* on the Day of
 his Coronation at *Secon, January 1st. 1651.* where, amongst
 other Things, he and all that shall hereafter at any Time
 happen to reign, or bear Rule over this Realm, are oblig-
 ed to swear, as the Terms upon which they only can re-
 ceive the Government, as follows, " and shall abolish and
 " gainstand all false Religions----and out of their Lands and
 " Empire they shall be careful to root out all Hereticks,
 " and Enemies to the true Worship of God." All which,
 with many other Acts of Parliament of the like Nature, de-
 clare all Infidels, Malignants, and such as differ from the
 true Religion, and do not make their Confession and Profes-
 sion of the said true Religion, incapable of bearing any
 Office, or Authority, or having any Place of Power, or
 Trust in State or Army: From all which 'tis undeniably
 evident, that no Infidel, or one that differs from the true
 Religion, can, in any Consistency, either with the Word of
 God or our Covenants, and the Laws and Acts establish-
 ing the same, be admitted to the Government, and if mak-
 ing Defection after being admitted upon the Terms con-
 tained in our Covenants and these Acts, in that Case they
 behaved to be suspended and removed from their Office,
 so that none such can have any just or legal Authority;
 from which it plainly appears, that the Article foresaid of
 the *Westminster* Confession, as 'tis contrary to, condemned by,
 and inconsistent with, the Word of God, so 'tis also not only
 by the true Intent and Meaning, but expressly and literally
 condemned by, and inconsistent with our Covenants and
 the Acts and Laws establishing the same: For which Causes,
 agreeable to our *Scots* Confession of Faith above-cited, we
 refuse it, and hereby declare, that 'tis no Article of our
 Faith, but the very Reverse of it; from which 'tis likewise
 clear

clear and evident, that all that our Authors alledge from these Confessions, being founded upon this Article, is likewise contrary to the Word of God and our Covenants, and the Acts and Laws establishing the same, and is expressly condemned and prohibite by both, as is already fully and clearly proved, and therefore cannot be an Argument of even the least Weight to any who adhere to the Word of God and our Covenants.

3dly, What they alledge is injurious to the *Geneva* and *Scots* Confessions, in their genuine Sense, and to some Parts also of the *Westminster* Confession, which is evident from the 3d Art. of the 23d Chap. of *Westminster* Confession: Where they declare, that 'tis the Magistrates Duty to take Order, that the Truth of God be kept pure and entire, which no Infidel, or one that differs from, and is an Enemy to the true Religion can do, but, contrary, will take all convenient Opportunity to corrupt and pervert the same.

2dly, This is evident from the 24th Article of the *Scots* Confession, where they say. "Moreover, to Kings, Princes, Rulers, and Magistrates, we affirm, that chiefly and most principally, the Conservation and Purgation of the Religion appertain; so that, not only they are appointed for civil Policy, but also for Maintenance of the true Religion, and for suppressing Idolatry and Superstition whatsoever, &c." But no Malignant, Infidel, or one that's an Enemy to, and differs from the true Religion, can study or endeavour the Conservation, Purgation, and Maintenance of the true Religion, or Suppression of Idolatry and Superstition whatsoever, else he behaved to begin at home and suppress himself, which he never will do, so long as he continues an Infidel; but, contrary, will take all Opportunities to corrupt and destroy the true Religion, and propagate and encourage Idolatry and Superstition, *for the Wicked walk on every Side, when vile Men are high in Place, Psal. xlii. 8.* And such are all Infidels, &c. They say also Art. 11. "If Man or Angel presume to intrude themselves in the Headship of Jesus Christ, we utterly detest and abhor them, as blasphemous to our sovereign and supreme Governor, Christ Jesus." Which is utterly inconsistent with giving them that Honour, Reverence, and Subjection that's due to a lawful

lawful Magistrate; which our Authors plead for, both in Word and Deed; and 'tis but a weak Shift to alledge here, as their ordinary is, that this may be understood only as respecting the Deed of Intrusion, that they detest and abhor, seeing the Confession plainly says *them*, which are the Persons, on account of their blasphemous Intrusion, tho' no Doubt they detested the Deed also, which is the just Cause of their detesting and abhorring such Persons; but our Reformers had not learned so much Logick as our Authors, who can always distinguish betwixt the Person and the Crime, if they should hold it never so obstinately, in which they pretend to a singular Art in punishing and extirpating the Crime, without touching the Person, tho' they continue in the Practice of it never so obstinately, yet it would seem they have this Art only in Theory, for we have neither seen nor heard of their putting it in Practice as yet.

3dly, This is also evident from the 4th Art. of the *Geneva* Confession, where they say, "So the Defence of Christ's Church appertaineth to the Christian Magistrates, against all Idolaters and Hereticks---to root out all Doctrine of Devils and Men;" but as Infidels, and such as differ from the true Religion, are Idolaters and Hereticks themselves, and Encouragers of the Doctrine of Devils and Men, they, while such, are utterly incapable to root out Idolaters and Hereticks, and the Doctrine of Devils and Men, but, contrary, are Encouragers and Supporters of all such Men and Doctrines: Which sad Experience in all Ages and Lands, our own not excepted, doth teach us. From which 'tis plain, that the genuine Sense and Meaning of these Confessions, when complexly considered, is directly opposite to that Clause in the 4th Art. of the 23d Chap. of the *Westminster* Confession, and what our Authors maintain anent Magistracy; and were it needful to canvas the rest of the Confessions they cite, 'tis possible we would find that they maintain the same Opposition to their new and antisciptural Scheme. But 'tis superfluous further to insist upon this Head, after what they alledge on this Point is so fully and clearly refuted, both from Scripture and our solemn Covenants, and the Judgment of many sound and learned Authors, agreeable to the same and approved Examples from

Script.

Scripture, and in our own and other Lands. What they alledge from our Covenants, *Page 93.* is weak and altogether groundless, and fully answered above; where 'tis undeniably proved, that all the Articles of the solemn League and all the Acts and Laws establishing the same, do expressly condemn what they affirm upon this Head, as also the Confessions above cited, instead of being agreeable to it, and perfectly agrees with, and justifies the Principle we here maintain, agreeable to, and founded upon express and positive Precepts, which they in a Way most injurious, both to the Word of God, and our holy Covenants, as well as the Character of our worthy Reformers, (who were moved by the Spirit of God, agreeable to his holy Word, to frame and swear these Covenants, and make these Acts and Laws establishing the same) most unjustly and calumniously term the antigovernment Scheme; but if their new Scheme that makes the Office and Authority of the Magistrate depend entirely upon the corrupt, fluctuating and changeable Will of the Society, even tho' diametrically opposite to the Will of God, doth not better deserve the Title of an antigovernment Scheme, than the Principle we hold, that centres the Office and Authority of the Magistrate upon the unerring and unchangeable Will and Law of God, we shall refer to the impartial Reader to judge. What they say further anent the Principles and Conduct of our worthy Martyrs, and what is contained in their Act condemning Reformation, and covenanted Principles, under the odious Name of a dangerous Extreme, &c. is already answered. And from what is observed upon this their Performance, it clearly appears beyond all Dispute, that what they hold and plead for anent the Office of Magistracy, is indeed a new and dangerous Extreme, truly antigovernment, and introductory of all Anarchy and endless Confusion, and Corruption and Apostasy and Desertion from, and Rebellion against God and our solemn Covenants, and Acts and Laws establishing the same, and is directly opposite to, and condemned by the Word of God in manifold express and positive Precepts, and approved Examples agreeable thereto, and the Judgment of many sound and learned Divines, as well as our solemn Covenants, and the Acts and Laws establishing the same, and Examples

in

in our own and other Lands above cited, all harmoniously concurring in their Verdict against this dangerous antiscriptural and latitudinarian Principle now pled for by our Authors. It is therefore the Duty and Interest of all, and specially of such as are looking and longing for the Lord's appearing in his Glory, to rebuild the broken-down Walls of our *Zion*, in the reviving of his long-buried and born-down, condemned and contemned covenanted Cause and Remnant in these covenanted Lands, to endeavour singly and impartially to see with their own Eyes, and weigh this present Controversy and Truth in the Balance of of the Sanctuary, trying what is Truth and Error by the true Touch-stone of the Law of God, *Isaiah* viii. 20. and our solemn *Covenants* agreeable thereto, and no longer give themselves up to be implicitly imposed upon, and led by the Doctrines and Commandments of Men, who are not afraid, under Colour of Authority, to traduce, calumniate and condemn the precious Truths of Christ Jesus, *Zion's* glorious King; under the odious Names of dangerous, pernicious and bloody Principles, everfive of civil Government, and the antigovernment Scheme, &c. excommunicating all such as dare not run with them to the same Excess of Apostasy, in renouncing and condemning these scriptural and covenanted Principles that are here pled for, and that have been sealed upon the Souls and Consciences of many of the Lord's faithful Servants and People by the holy Spirit, with such powerful Influences of Grace and Love, as did sweetly and powerfully constrain them most cheerfully to undergo the greatest Hardships that Devils and wicked Men could practise against them, for the Maintenance and Defence of these precious Truths we here endeavour to contend for, and, at last, cheerfully to seal them with their best Blood, at the Cost of which they, by the Blessing of God, have transmitted these precious Truths to us their sadly degenerate Posterity, which may be seen from their dying Words in the *Cloud of Witnesses*: And shall we, alas! notwithstanding of all this, be guilty of such monstrous Ingratitude and Contempt, both towards God and them, as to concur and give our Consent, either explicitly or more tacitely, by our sinful Silence, to the condemning of these Truths, whereby we materially condemn all those who contended and sealed a Testi-

money for them with their best blood, and justify their bloody
 Murderers, and consent to their Death, as *Saul* did to the
 stoning of *Stephen*? Sure, it is our Duty to imitate the no-
 ble *Bereans*, in searching the Scriptures, to see whether
 these Things be so, *Acts* xvii. 11. and no longer receive
 them implicitly upon the Verdict of Men, however great,
 learned, or holy they may be, that so our Faith may no
 more stand in the Wisdom of Men, but in the Power of God;
 1 *Cor.* ii. 5. and that it is a Matter of great Weight and Im-
 portance to the Lord's Church, and every Member thereof,
 and not of small and indifferent Consequence, as Satan, and
 self-seeking Men, who have sought their carnal Peace and
 Ease, and the pleasing of Men more than the Advancement
 of the Glory and Kingdom of Jesus Christ, have too long,
 with too much Success, endeavoured to persuade the World,
 that Conscience and Religion is nothing concerned with the
 holy and divine Ordinance of Magistracy; whereas it is of
 as great Importance to be settled upon the Scripture-Foun-
 dation, both as to Faith and Practice anent this great Ordi-
 nance of Magistracy, as all the other Ordinances of Jesus
 Christ, *Zion's* glorious King, which will appear from the
 great Ends of its Institution, viz. the Advancement of the
 Honour, Glory and Kindom of Jesus Christ, and the Sup-
 pression, Destruction and Extirpation of the Interest and
 Kingdom of Satan in the World, and specially in the
 Church, in the Purgation and Defence of all the Truths of
 the Gospel, and the Extirpation of all Error and Heresy, and
 whatsoever is contrary to sound Doctrine and the Power of
 Godliness, and the impartial Execution of Justice according
 to the Law of God, and our solemn *Covenants* and *Confessions*,
 and the Acts and Laws establishing the same above cited,
 upon all Idolaters, Adulterers, Sabbath-breakers, Blaspheme-
 mers and Usurpers, and Hereticks, and Enemies to Truth
 and Godliness whatsoever, Papists, Prelates, *Erastians* and
 Sectarians, &c. for which End the Sword is chiefly commit-
 ted to them, as is declared in the *Confessions* and *Covenants*
 above-cited, agreeable to Scripture, *Rom.* xiii. 3, 4. *Zech.*
 xiii. 2 *Chron.* xv. xxxiv. *Deut.* xiii. 17. &c. which is also
 clear from the Names and Titles ascribed to lawful Magi-
 strates; and that Honour, Love, Reverence and Subjection
 that is due to them by Scripture, as also the great and
 singular

ingular Advantage they are of to the Church for the Purgation and Preservation of the Truth, and the Extirpation of Error and Heresy, Idolaters, and all Enemies of Truth and Godliness whatsoever, without Respect to Persons, which is more fully shown from Scripture, our *Confessions* and *Covenants*, &c. above-cited. See Mr. *Rutherford's Free Disputation against Liberty of Conscience*. Mr. *Edward's* Book against *Toleration*, &c. Mr. *Knox's History*, &c. So is it likewise of great Consequence to be rightly settled on a Scripture-Foundation, as to what is our Duty towards wicked, idolatrous, adulterous, blasphemous Murderers, who intrude into and usurp this holy Office of Magistracy, and arrogantly and most blasphemously grasp at no less than the Throne, Crown, and royal Prerogatives of Jesus Christ the glorious King of *Zion*, which is the Name and Character of Antichrist, 2 *Thes.* ii. 3, 4. *Dan.* vii. 25. xi. 36. who always has been and are Destroyers of the Kingdom and Interest of Jesus Christ, at least by promoting the Interest and Kingdom of Satan, in tolerating and encouraging Superstition and Heresy, Hereticks, and Infidels, and such as differ from, and are Enemies to the true Religion, contrary to, and in Contempt of the Authority of the Great Lawgiver. Clear it is from Scripture, our *Confessions* and *Covenants* above-cited, &c. that we owe nothing to such but Contempt, Rejection, Detestation and Abhorrence, yea Death itself is their due; all which is more fully and clearly proved above. We say, Seeing it is a Matter not of small, but great Importance to be rightly settled in this present Truth upon a Scripture-Foundation, so it is our Duty and Interest, laying aside all Prejudice, Interest and Custom, diligently, singly and impartially to search the holy Scriptures, with our Eyes towards the Great Leader and Commander, for the teaching of his holy and promised Spirit, that only can lead and guide us unto all Truth, and who only can take of the Things that are Christ's, and show them unto us, that so, by the concurring Testimony of his Word and Spirit, we may know, and be confirmed in his Mind and Will concerning this, as well as other important Points of Truth and Duty; and if we do so, diligently and singly search after the Knowledge of the Truth, we have Ground to believe that we shall find it; and that it shall be a blest Mean in his Hand for gathering the Outcasts of *Israel*, his broken and scattered Remnant, into one under

his glorious Banner, enabling them jointly, in his glorious Name and Strength, to display the glorious Banner he hath given us in Defence of the Truth; not in a Way of Confederacy with, (as our Authors, but vainly pretend; for that can never be, we cannot serve God and *Baal*, we cannot defend Truth and the Enemies of it too) but in a Way of Separation from, and Opposition to all the Enemies of his Glory and Kingdom, and the Usurpers of his glorious Throne, and Crown, and royal Prerogatives, Papists, Prelates, Erastians, and all those that are obstinate Enemies to, and differ from the true reformed Religion, and all that will obstinately take Part with them, whom we have abjured in our solemn *Covenants*, agreeable to the holy Scriptures of Truth. Sure this is the indispensable Duty of all in these covenanted Lands, and specially of all such as own and avouch their scriptural and covenanted Allegiance to Jesus Christ, *Zion's* glorious King; not that we entertain any Dislike to the Person of any Man; no, we desire (with Submission to the holy and sovereign Will of God) that all Men, even the most malignant Enemies, may come unto the Knowledge of the Truth, and be saved. This were most desirable to us; but, while they remain in their Enmity and Rebellion against Christ, and the Advancement of his Glory and Kingdom, we must and cannot but count them our Enemies, *Psalms* cxxxix. 21, 22. For, whatever others do, we resolve, through Grace, to have common Friends and Foes, and an Oneness of Interests with our glorious Lord, and never count them our Friends that are his Enemies. He saith concerning us, *He that toucheth you, toucheth the Apple of mine Eye*. And were it not monstrous Ingratitude in us not to be most sensibly touched and affected with the least Injury and Indignity done unto him, and not resent them with more Affection and Zeal than the highest personal Injuries, and much more so is it in a Way of Friendship to hug his Enemies, the Usurpers of his Throne, the Blasphemers of his glorious Name, and the Contemners of his Authority in our Bosom? But we hope we have not so learned Christ: Let us therefore make his Cause and Quarrel ours, and so have Oneness of Interests, common Friends and Foes with him, and then we are sure he will plead his own Cause against all his and our Enemies; for he thoroughly pleads the

Cause

Cause of all that are embarked with him against their most crafty and potent Enemies, Devils or Men, which inviolably insures a full and complete Victory over all his and our Enemies. Manifold are the Assurances he hath given us of this in Scripture, which were too tedious here to recite, he will arise and have Mercy upon Zion, when the Time to favour Zion comes, the Time that he hath set; then he will appear in his Glory, and build up Zion, and regard the Prayer of the Desolite, Psal. cii. 13.---17. He builds up Jerusalem, and gathereth together the Out-casts of Israel, Psal. cxlvii. 2, 3. He will gather them that are sorrowful, for the solemn Assembly, to whom the Reproach of it was a burden, and will undo all that afflict them. and save her that halteth, and gather her that was driven out, and will get them Praise and Fame in every Land where they have been put to Shame, &c. Zeph. iii. 8.---20. He will plead our Cause, and execute Judgment for us: He will bring us forth to the Light, and we shall behold his Righteousness, then she that's our Enemy shall see it, and Shame shall cover her, which said unto us, where is the Lord thy God? Our Eyes shall behold her: Now shall she be trodden down as the Mire of the Streets, Micah vii. 9, 10. We therefore desire, through Grace, to fall in with that Exhortation, Zeph. iii. 8. Therefore wait ye upon me, saith the Lord, until the Day that I rise up to the Prey; For my Determination is to gather the Nations, That I may assemble the Kingdoms, to pour upon them mine indignation, even all my fierce Anger:---For then will I turn to the People a pure Language, that they may all call upon the Name of the Lord, to serve him with one Consent: And as 'tis in the 7th Chap of Micah, from the 7th Verse, We will look unto the Lord: We will wait for the God of our Salvation, our God will hear us. He will turn again, he will have Compassion upon us: He will subdue our Iniquities, and cast all our Sins into the Depths of the Sea, he will perform the Truth to Jacob, and the Mercy to Abraham, which he hath sworn unto our Fathers from the Days of Old. And thus we resolve and desire in the mean Time to wait upon the Lord, who justly hideth his Face from the House of Jacob, and look for him, Isa. viii. 17. in the believing Expectation that he will raise up Saviours on Mount Zion, to judge the Mount of Esau, and revive his long-buried and born-down,

condemned, and contemned Cause in these covenanted Lands, &c. and turn to the People a pure Language, that they may all call upon him with one Consent, according to his Promise, not in a Way of Confederacy with, but Separation from, and Opposition to all the Enemies of his Glory and Kingdom, both in Church and State, least we should be found fighting against God, and bearing down his covenanted Cause, by strengthening the Hands of the Enemies thereof, and that this might be the Mercy of all that look and long for the Welfare of our *Zion*, and that their Number, Faith, Love, and Zeal may be increased, is our earnest Desire. And truly all that we intend by this weak Mint, for the Defence of the condemned Truths, and Cause of *Zion's* glorious King, and that they and we may be delivered from the dreadful Plague of Deadness, Blindness, Stupidity, Security, Neutrality and Indifferency, and Insensibility, that has so much seized us and the Generation, and that we may be stirred up to more Activity and Diligence in a Way of earnest contending for these precious Truths committed to our Trust, against all Opposers, at the greatest Hazard, that so we may be in some Measure found *with our Loins girt, and our Lamps burning*, in a Readiness to meet our Lord when he comes, either in a Way of Mercy or Judgment; as he may be pleased to come, that so we may not be surpris'd with a *Mid-night Cry*, and be in Hazard of having the *Door of Mercy* shut against us, which, alas! we have too much Ground to Fear, is likely to be the Case with the Bulk of this obstinate, perfidious, perverse and blinded Generation, both of Professors and Profane amongst all Ranks and Degrees of Persons, which if it shall graciously please our glorious Lord to bless this our Endeavour, according to our weak Measure, to prevent, we shall attain our End in it; but whatever he may be pleased to do this Way, we hope it shall be accepted of him, as our Mite cast in for the Vindication of the Truth, from the injurious Imputations, and calumnious Reproaches cast upon it and the Owners thereof for the Truth's Sake, however much it may be despised by those that dwell in Ease in *Zion*, in the Day of *Jacob's* Trouble, *Amos* vi. 1---7.

We shall now conclude with a Citation from the *Hind let loose*, Page 231. which the Author gives as the Scope and Strain of

of all the Declarations and Testimonies of our faithful and zealous Reformers, to which we adhere, as being likewise a Summary of all the Principles maintained and here pled for by us : Which is as follows.

WE, a poor Company of persecuted, reproached, and despised Christians ; who indeed have not many wise men among us after the flesh, not many mighty, not many noble, but are a few foolish, weak, base, and despised nothings in the world ; yet having this Ambition to be his called, chosen, and faithful Soldiers, who is King of Glory, King of Heaven, King of Saints, King of Nations, King of Kings, whose Kingdom is everlasting and universal ; considering the many insolent indignities, affronts, and reproaches cast upon his Name and Glory, and the many usurpations, Encroachments, and Invasions made upon his Crown and Dignity, by a pestilent Generation of his Atheistical, Papistical, Prelatical, and Tyrannical Enemies, who have rebelled against him, and have renounced, corrupted, and subverted his Royal Government, both in the Church and in the world, both in his Kingdom of Grace and of Power : do bear Witness and Testimony against these Rebels, from the highest to the lowest : and assert the Interest and Title of our Princely Master, and own Allegiance and absolute Obedience to him and his Government, to which he hath undoubted Right ; an essential Right by his eternal Godhead, being the everlasting Father, whose goings forth have been of old from everlasting ; a Covenant-right by Compact with the Father, to bear the Glory and Rule upon his Throne, by virtue of the Council of Peace between them both : a donative Right by the Father's Right of Delegation, by which he hath all Power given to him in Heaven and in Earth, and all Authority, even because he is the Son of Man ; an institute Right by the Father's Inauguration, which hath set him as King in Zion ; an acquiste Right by his own Purchase, by which he hath merited and obtained not only Subjects to govern, but the Glory of the sole Sovereignty over them in that relation, a Name above every Name ; a bellical Right by Conquest, making the People fall under him, and be willing to the day

day of his Power, and overcoming those that make war
 with him; an hereditary Right by Proximity of Blood and
 Primogeniture, being the first-born, higher than the Kings
 of the Earth, and the first-born from the dead, that in all
 things he might have the Pre-eminence; an elective Right
 by his Peoples choice and surrender, a Crown wherewith
 his Mother crowned him in the day of his Espousals. In a
 humble recognizance of all which Rights we own and a-
 vouch, that he hath that incommunicable Prerogative of
 sole Sovereignty over his visible Kingdom, as well as in-
 visible, without a Copartner or Competitor, either co-
 ordinate or subordinate; in prescribing Laws, by no hu-
 man Authority to be reversed; in appointing Ordinances
 immutable, without addition or diminution, for matter or
 manner; instituting a Government, which no Man or An-
 gel can, without blasphemy, arrogate a Power either to in-
 vert or evert, change or overturn; and constituting Offi-
 cers, which must depend only on his Authority, and his
 alone; and must be cloathed only with his Commission,
 and his alone; guided by his Instructions, and his alone;
 acting according to his Laws and prescribed Platform, and
 his alone; without any dependence on, subordination to,
 licence, warrant or indulgence from any mortal. And
 therefore we disown and detest every thing that hath not
 the stamp of his Authority, either in Doctrine, Worship,
 Discipline or Government: and will discountenance Pre-
 lacy, Supremacy, Popery, and all corruption contrary to
 his Institution, who is sole and supreme Lawgiver to the
 Conscience, and will submit to, or comply with nothing
 that may directly or indirectly signify our respect unto
 them. Hence we will take none of their Oaths, subscribe
 none of their bonds, yield to none of their impositions, pay
 none of their exactions: neither will we hear or receive
 Ordinances from any Minister, but the faithful authorized
 Ambassadors of Christ our King, whatever either rage or
 reproach we suffer for it. We assert and affirm also, that
 our exalted Prince is King of the whole world, by whom
 Kings reign, and Princes decree justice, as his Ministers of
 Justice, in subordination to him; whom he hath appointed
 to rule over us, with just boundaries, that they may not
 exceed, and true characters, by which we should know them
 and

and pay them deference. And therefore, whosoever shall
 arrogate to themselves, and extend their Power beyond and
 above his Prescripts, being neither called to, nor qualified
 for, nor improving the Office for the Ends he hath appoint-
 ed; we will acknowledge them no otherwise than usurping
 Tyrants, and not Magistrates nor Ministers of Justice, to
 whom he hath given the Sword by his preceptive Will;
 only as Lions, Bears, Wolves, to whom he hath given a
 rod by his providential Will: in that case we may be pas-
 sively subject, when we cannot do better; but will never
 own conscientious Allegiance to them, nor own them as
 our lawful Magistrates; and therefore we will not bow to
 their Idols they have set up, nor prostitute either Consci-
 ence or Liberty to their Lust, but will endeavour, under
 our Master's Banner and Conduct, to preserve whatever he
 hath intrusted to us, Religion, Life, Liberty, Estates and
 whatsoever the Lord our God hath given us to possess, as
 they unjustly possess what their God gives them: and
 will maintain a war of constant opposition to them (against
 whom our Lord hath declared a war forever) without Par-
 ley, Treaty of Peace, Capitulation, Composition, Truce,
 or any Transaction: we will neither meddle nor make
 with them, less or more, nor seek their favour, nor em-
 brace it when it is offered, on any terms that may imply
 any obligation to surcease from our duty to our King, and
 irreconcilable opposition to them, &c.

*Subscribed in our Name and at our Appointment, by one of eve-
 ry particular Christian Society that at present owns it as
 theirs, viz.*

At	{	Goldstream - - - Jedburgh - - - - Polwart Mill - Clackmanan - - - Ninian's Row - Camron - - - - Dalkeith - - - - New-Tinningham	}	By	{	WILLIAM HUME. WILLIAM KER. JAMES COCHRAN. JOHN WRIGHT. WALTER TOUGH. JOHN FLOCKER. DAVID HACKNAY. CHAR. STEWART.	}
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APPENDIX.

Containing a few Questions founded on, and drawn from some Concessions made by our Authors :-----As also a Protestation and Declinature given in to the Society of Masons in the Lodge at Tarphichen by James Chrystie then in our Fellowship, and adhered to by James Aikman, Andrew Purdie and John Chrystie ; and now also adhered to by John Miller now in Fellowship with us ; -----Which those concerned, as well as we, thought proper to publish on this Occasion, as our Testimony against the same, that others may beware of continuing, or falling into this or the like Snare.

Quest. 1. **S**EEING our Authors always grant, that it is unlawful to give Obedience to any Acts or Administrations of the present or any other Government, either in Church or State, that is contrary to the Command of God ; Why do they not for the same Reason refuse and declare it unlawful to give Subjection and Obedience to an unlawful Constitution of either Church or State, seeing, to constitute either Church or State, contrary to the express Command of God and our Covenants, is a fundamental unlawful Act, (though done by the whole Body civil or ecclesiastick; seeing the Concurrence of a Multitude can never make Sin to be Duty) which natively and necessarily produceth all other unlawful Acts and Administrations ; for *a corrupt Tree cannot bring forth good Fruit. For every Tree is known by his own Fruit : For of Thorns Men do not gather Figs, nor of a Bramble-bush gather they Grapes, Matth. vii. 18. Luke vi. 44.* And, in Opposition to these plain Texts of Scripture, why do they then seek in vain to make the Fruit good, while they endeavour to dung, nourish and strengthen the bad Tree, which truly can bring forth nothing but bad Fruit ? Which is clear from the above-cited Scripiures, &c.

Quest. 2. Seeing they say, Page 46. ' As it was once a peculiar Duty of the Jewish Nation, so it is peculiarly incumbent upon every civil State, whereinto Christianity is intro-

introduced, to study and bring to pass, that civil Government among them, in all the Appurtenances of its Constitution and Administration, run in an Agreeableness to the Word of God, be subservient unto the spiritual Kingdom of Jesus Christ, and to the Interests of the true Religion and Reformation of the Church, as otherwise they cannot truly prosper in their civil Concerns, nor be enriched by the Blessings of the Gospel.' Do they not here plainly assert, that scriptural Qualifications are essential to the Being of a lawful Magistrate, and that such as want these Qualifications can be nothing but a Curse and Plague to these who set them up, and subject to them? 2dly, If no People can truly prosper in their civil Concerns, nor be enriched by the Blessings of the Gospel, while they set up and acknowledge such antisciptural Government, do they not by this Concession plainly declare to all, that if ever we desire to enjoy or recover these inestimable Privileges, (*viz.* of truly prospering in our civil Concerns, and being enriched with the Blessings of the Gospel) that it is the indispensable Duty of these Nations to cast off Subjection to such a Government, which our Authors say, Page 1, 2. and 45, 50-----53. not only neglect but contradict their Duty; and so, instead of running in all the Appurtenances of its Constitution and Administration in an Agreeableness to the Word of God, do run in a direct Opposition thereto, and set up such a Government as they have described in the above Concession, seeing, as they say, we cannot otherwise truly prosper in our civil Concerns, nor be enriched by the Blessings of the Gospel?

Quest. 3. Are they not dreadfully guilty of Partiality, while in Page 5. of their Introduction, &c. they make it a Ground of Humiliation, that some have impugned the present civil Authority, though by this Concession they impugn it themselves in the strongest Manner; for by what stronger Argument can any impugn the present Government, or any other, than to tell us, That under them we can neither truly prosper in our civil Concerns, nor be enriched by the Blessings of the Gospel?

Quest. 4. Do they not here make it appear, that there is a real and great Difference betwixt providential and preceptive Magistrates, though they deny it in Page 87, 88, &c. seeing, according to this Concession, the one must inevitably

be a Plague and Curse, while the other is infallibly a great Blessing to any Nation?

Quest. 5. If we shall try the Scope and End of the Arguments contained in their Book at the Bar of this Concession, will it not be found that they strenuously endeavour to persuade the World, particularly these Lands, to embrace, both in Principle and Practice, that which hath an inevitable Tendency to their temporal, spiritual and eternal Destruction, seeing they have asserted, that we cannot truly prosper in our civil Concerns, nor be enriched by the Blessings of the Gospel, if we shall continue in our present Situation?

Quest. 6. Have they not in this furnished us with an Answer to themselves and their Followers, who boast so much that they have the Gospel preached to them in Purity and Plenty, seeing the People in thir Lands, according to the above Concession, cannot be enriched by the Blessings of the Gospel, while they continue to own a wicked Government, and neglect to set up such godly Rulers, as they have described in the above Concession?

Quest. 7. Is it not strange, that notwithstanding of the above Concession our Authors positively require by the first Question added to their *Formula* Page 11. of the Introduction of their Book against the *Burgess-Oath*, as an essential Condition of all their Students before they can be licenced, and of Probationers before they can be ordained Ministers, that they declare their Approbation of, and Purpose to adhere unto, and maintain their Principles about the present civil Government, with their Defence of their said Principles, subjoined to their Answers to Mr. *Nairn*, while, by the said Principles and Defence, they maintain, that it is our Duty to give Subjection and Obedience to any who are set up by the Consent of civil Society, however wicked they are, though in this Concession they tell us, that, under such Government, we can neither truly prosper in our civil Concerns, nor be enriched by the Blessings of the Gospel? Do they not then, by this Question of their *Formula*, bind their Students and Ministers to adhere to, and teach Principles that are by far more gross, upon this Head, than the Revolution-Church or State doth, for they have both of them excluded all Papists from having any Title to the Government,

vernment, even though it should be the Will of the civil Society to chuse, or set them up; but our Authors have arrived at such an Excess upon this Head, that, contrary to all Law, both divine and human, they tell us, that all have an equal Title, be they Papists, or Atheists, or be what they will, if they have the Consent of the civil Society? *2dly*, Do they not bind their Students and Ministers by this Question, to adhere unto, teach and maintain such Principles upon this Head, according to their above Concession, as must infallibly issue in both the temporal and spiritual Destruction of these, as well as other Nations? And is it not a taking their Students and Ministers engaged in a very solemn Manner in their very Entry to the Ministry, that they shall adhere to; and maintain such Principles as will effectually blast, and render all the Means and Ordinances of the Gospel absolutely ineffectual, by themselves, or others, seeing they assert in the above Concession, that except the civil Government in all the Appurtenances of its Constitution and Administration, run in an Agreeableness to the Word of God, &c. we cannot truly prosper in our civil Concerns, nor be enriched by the Blessings of the Gospel? Is not this, upon the Matter, a plain and clear Declaration, that none can receive or expect Licence or Ordination from them as Ambassadors for Jesus Christ, Zion's glorious King, to preach the Gospel, except they do solemnly promise, (as an essential Condition of their said Licence, &c.) that they shall at the same Time likewise acknowledge and subject unto the Usurpers of his Throne, Crown, and royal Prerogatives? And further, before any can obtain Licence from them to preach, or dispense the Ordinances of the Gospel, do they not by this Question (according to their own Concession) take them solemnly engaged, that they shall adhere unto, and maintain such Principles and Practices, as themselves have said, will inevitably mar and hinder the People that they preach unto from being bettered or enriched by the Blessings of the Gospel? And who that knows any Thing of the Value of the Gospel, (if they would duly consider these Things) durst either purchase a Licence to preach, or other Privileges upon such costly Terms? *3dly*, Seeing they say, Page 88. ---- 'A Right to have the Kingdoms of this World rendred subservient and tributary to his spiritual

tual Kingdom in the visible Church, belongs to him as
 • Mediator; and so, in Subserviency to his mediatory King-
 • dom, the Management of the Kingdom of Providence
 • throughout the whole World, was put into the Hands of
 • Zion's King." *Ephes. i. 22, 23. Matth. xxviii. 18.* Doth
 it not inevitably follow from what is here granted, and these
 Scriptures they have cited for Proof thereof, that the Office
 and Authority of the Magistrate is derived from Jesus Christ
 as Mediator, seeing our Authors have said, that the Ma-
 nagement of the Kingdom of Providence throughout the
 whole World, was put into the Hands of Zion's King as
 Mediator, without Exception or Limitation? The setting up
 and pulling down of Magistrates, was also put into his Hands;
 And why then do they deny it in the very same 88th Page?
 But besides, what is formerly more fully observed on this
 Head, our Judgment thereof is confirmed by several sound
 and learned Authors, Mr. *Garmichael* on *Mortification*, in
 his three last Sermons on *Gen. iii. 15.* The Author of the
Fulfilling of the Scriptures, Part 1. Mr. *Dickson* upon *Heb.*
i. 2, 3 and *8.* Chap. ii. 7, 8, 9. Mr. *Keache's Antichrist*
stormed, Page 182, 183, &c. But we desire to esteem hu-
 man Authorities only when they can say, *Thus saith the*
Lord, To the Law and to the Testimony: If they speak not ac-
cording to this Word, it is because there is no Light in them,
Isaiah viii. 20.

The PROTESTATION and DECLINA-
 TURE &c. is as follows.

Protestation and Declinature from the Society of operative
Masons in the Lodge at Torphichen, to meet at Living-
stone-Kirk, December, 27. 1739.

The REASONS of which are as follow.

1. **A**S to the Oath which was imposed, by you, and
 taken by me, when I was young at my Admis-
 sion amongst you, both as an Apprentice and Fellow-Craft,
 wherein (upon very solemn Penalties) I was bound to Se-
 crecy, and also to admit none but operative Masons into the So-
 ciety; since I came to riper Years, especially of late, and came
 duly to consider the Nature of an Oath, I find the same sinful
 and

'and unlawful, both as to its Matter and Form, and therefore
 'not binding upon my Conscience, and that upon the Grounds
 'following, viz. 1st, An Oath, (according to Scripture,
 'Jer. iv. 2. *And thou shalt swear, the Lord liveth in Truth,*
 'in Judgment, and in Righteousness. Our Confession of Faith,
 'Chap. 22. and the Sentiments of learned Divines,
 'such as *Pareus* upon *Ursin*, Page 564) is a solemn Act of
 'religious Worship, and must be done in Truth, in Judg-
 'ment and in Righteousness, and are only lawful when the
 'Things sworn to are true, certainly known, lawful, possible,
 'weighty, needful, useful, and worthy of such and so great
 'a Confirmation. See Mr. *Durham* on the Commands, P.
 '125, 131. All which are wanting in this Oath, not to
 'insist upon the Form, viz. 1st. That the Persons im-
 'posing and administering the same, had not, neither have
 'any lawful Authority to impose or administer any such
 'Oath, especially with such Rites, Ceremonies and Circum-
 'stances as are in themselves sinful and unwarrantable Im-
 'positions, and is a symbolising therein with Idolaters, such
 'as kneeling upon their bare Knee, with the Bible upon the
 'same, and the naked Arm upon the Bible, which is a hor-
 'rid Profanation of the Name of God, and that holy Ordina-
 'nance, and a most base prostituting thereof to our own cor-
 'rupt Ends and Inventions. But, to proceed to the Matter,
 '2^{dly}. This Oath could not be sworn, either in Truth,
 'Judgment, or Righteousness. In regard, *First*, It is and
 'must to every Entrant be sworn rashly, without allowing a
 'Copy of the said Oath, and Time duly and deliberately
 'to consider the Lawfulness of it. 2^{dly}. The Matter thereof
 'or Things sworn to therein, never being under their se-
 'rious Consideration, previous to the swearing of that Oath,
 'and so could not be sworn either in Truth or Judgment,
 'seeing the Person swearing, knows not what he is swear-
 'ing to; for in the mean Time I was swearing this Oath, I
 'neither knew, nor could know, but ye might have re-
 'vealed Actions and Things to me, so evil and pernicious
 'in their Nature and Tendency that would have been most
 'unlawful for me; or any to conceal, which is really the Case.
 'For I do look upon it as an unlawful Obligation to con-
 'ceal the dreadful Wickedness, Superstition, Idolatry, Blas-
 'phemy, and Profanation of the Name and Ordinance of
 'God, which is contained in and annexed to that Oath, al-
 together

• together unbecoming the Name and Profession of Christi-
 • ans, by the which unlawful Means of Secrecy (the Principle,
 • if not the only Part of that Obligation) many are rashly
 • and inconsiderately precipitated and flyly drawn into
 • that sinful Confederacy, and Wickedness above-said, ere ever
 • they can be awar of it. 3dly, In regard, it is a mocking
 • of God, by profaning his Name, and prostituting his
 • Ordinances to the basest Uses, or rather Abuses, seeing
 • 'tis an appending the Seal of a solemn Oath, containing such
 • horid, dreadful and uncommon Imprecations to a Blank,
 • yea, worse, to ridiculous Nonsense and Superstition; Non-
 • sense (and that with this Aggravation, of profaning the
 • sacred Scriptures, by intermixing them therewith) only
 • fit for the Amusement of Children in a Winter-evening;
 • most of these Secrets being idle Stuff or Lies, and so un-
 • necessary and unlawful in themselves, *Matth. xii. 36.*
 • *But I say unto you, that every idle Word that Men shall speak*
 • *they shall give an Account thereof in the Day of Judgment.*
 • And other Parts of it superstitious, only becoming Heath-
 • ens and Idolaters, most unworthy of the Confirmation of
 • an Oath, tho' it were lawful, both as to its Matter and
 • the Form of imposing it, to swear so solemnly, invoking
 • the Name of God upon our bare bended Knee, with our
 • bare Arm upon the Holy Bible, under such horrid Im-
 • precations, to a Blank, yea, to ridiculous Nonsense and
 • Lies, as said is above, to worse than nothing: To all
 • which is added as a further Aggravation, the idle and profane
 • excessive mispending of precious Time, and Money, in
 • superstitious Observation of St. *John's* Day, in Idleness,
 • Drunkenness, and profane Jest, and Songs, which are the
 • native Fruits and Consequences of such a sinful Association,
 • and that so frequently, even at every Brother's Entry,
 • both as Apprentice and Fellow-Craft, is certainly a horrid
 • Iniquity, which is highly and justly displeasing to the
 • Lord, and if not speedily repented of, and turned from,
 • will inviteable bring down Wrath, not only upon us who
 • are actually involved therein, but upon the Land where
 • such Sins are allowed and tolerate: for which, for my
 • own Part, for the Hand I have had in this Provocation, I
 • desire to be humbled before the Lord, and to lament over
 • it, as a hainous Sin in his Sight. But it may be objected,
 • that it is a Sin thus to expose a Secret, and renounce my
 • Oath

Oath, &c. Answer, *First*, Seeing an Oath, even tho' lawful,
 is ly for the Confirmation of, and binding to Truth and
 as it can be of no Force at all when applied to any
 Thing that's in it self sinful, (which is the Case in this
 Oath, as is proven above) for if it were otherwise, it would
 pervert the very End of that Holy Ordinance, by making
 it as effectual to bind to Sin as Duty, which to say would
 be most absurd, for on the contrary it is sinful to keep an
 unlawful Oath, 1 Sam. xxv. 22. *So and more also do God*
unto the Enemies of David, if I leave of all that pertain to him
by the Morning-light, any that pisseth against the Wall. Verse
32. And David said to Abigail, Blessed be the Lord God of
Israel, which sent thee this Day to meet me; and Verse 32.
And blessed be thy Advice, and blessed be thou, which hast kept
me this Day from coming to shed Blood, and from avenging
myself with mine own Hand. Verse 34. For in very Deed, as
the Lord God of Israel liveth, which hath kept me back from
hurting thee, except thou hadst hastened and come to meet me,
surely there had not been left unto Nabal, by the Morning-
light, any that pisseth against the Wall. And Confession of
 Faith, Chap. 22. Parag. 4. and 7. But, 2dly. This So-
 ciety hath rendred it impracticable for me in Conjuncti-
 on with them, to keep any Part of this Oath that's in it-
 self moral (which I still look upon as binding upon me,
 viz. not to reveal needlessly any of the lawful Transactions
 of a Society, in which I may lawfully be a Member. And
 2dly. Not to take any Man's Work over their Head, &c.)
 by breaking the following Articles of the same Oath. Such
 as, 1st. That at the Entry of a Mason to the Lodge, there
 be no fewer than two Fellow-Crafts, and four entered
 Apprentices, which Obligation hath been broke, and the Of-
 fenders not punished, but still kept in Society. 2dly.
 That we shall not take a Mason's Work over his Head,
 which is also frequently broke, and past unpunished. 3dly.
 That we shall not work to, nor employ a Cowan, when
 we can have a Mason, which is also broke and past
 unpunished. 4thly. That we shall not admit any into the
 Lodge who are not operative Masons, which is openly and
 frequently broke without any hope of Redress, and here,
 by the Way, 'tis manifest, that that Article of Secre-

* is broke and disclosed, beside what is already published to
 * the World in Print, concerning which there hath been
 * many Lies and Equivocations in denying the same, tho'
 * they contain the Substance of the Mystery.

* And therefore, and for all these Reasons above-mention-
 * ed I in my own Name, and in the Name of all that shall
 * adhere unto me, do renounce the said Oath, and all the
 * idle Nonseuse and superstitious Ceremonies annexed there-
 * unto; and hereby do protest and declare, that these Rea-
 * sons above, shall stand sufficient and valid as the Grounds
 * of my withdrawing from your Society, from which I here-
 * by withdraw, ay and while the said Grievances be re-
 * moved, and the Oaths of our National and Solemn
 * League and Covenants come in the Room of all these un-
 * lawful, unhallowed Obligations. In witness whereof this
 * Presents are subscribed at *Kirk Newton*, the 27th of *D-*
 * * *cember* 1739. by me

JAMES CHRYSTIE.

* I *James Aikman* having seen and considered the above
 * Protestation, with the Reasons and Motives therein con-
 * tained, do hereby declare my Approbation of, and Adhe-
 * rence to the same. In witness whereof, this Adherence is
 * subscribed at *Kirk Newton*, the 27th of *December* 1739.

JAMES AIKMAN.

ANDREW PURDIE.

JOHN CHRYSTIE.

* I *John Miller*, having seen and considered the above
 * Protestation given by *James Chrystie*, and adhered to by
 * *James Aikman, &c.* renouncing the *Mason-Word*, with the
 * Reasons and Motives contained therein; which Reasons
 * have been weighty to me these several Years past, which
 * have obliged me, for the Exoneration of my own Con-
 * science, to do this, to declare my Detestation and Abhor-
 * rence of such awful Profanation of the Name and Or-
 * dinance of God, as is above-mentioned; and since all that
 * (for the most Part) I can say is contained above, I hearti-
 * ly declare my Approbation of, and Adherence to the same.
 * As witness my Subscription, at *Dalkeith*, *July* 27th 1747.

JOHN MILLER.

F I N I S.



